Racial Consciousness - 1930

SENTINEL
FITCHBURG, MASS.

MAR 21 1930

"Negro" With a Capital "N" ...

(New York Times)

The tendency in typography is generally toward a lessened use of capital letters. Yet, reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written to the Times that his people universally wish to see the word "Negro" capitalized. It is alittle thing mechanically to grant, but it is not a small thing in its inmplications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of the races."

The New York Times now joins many of the leading Southern newspepers as well as most of the Northern in according this recognition. In our "style book" "Negro is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in reognition of racial self-respect for those who have been for generatinos in "the lower case."

LOWELL, MASS.
COURIER-CITIZEN

MAR 13 1930

CAPITAL N FOR NEGRO.

The New York Times has rather belatedly added itself to the number of the newspapers which capitalize the word Negro. Some time ago the Crisis published a list of the periodicals which did so, and included only the New York Herald Tribune and the New York Times among the newspapers on that list. The information of the Crisis must have been decidedly incomplete, for the style has not been uncommon in the North and, according to the statement of the Times which accompanied its change, has been followed by many southern papers.

The New Bedford Standard lays claim to being a pioneer in the use of the capital, but the Courier-Citizen was probably not very far behind. At any rate our usage goes back fully 20 years, to a period when the lower case n was much the more common style.

Logically there has never been any excuse for not employing a capital, just as a capital is used in naming all the other grand divisions of the human race. The small letter was customary while the Negro was in a state of slavery and the force of inertia retained that custom long after he had become a free man. Now that so much attention has been called to this matter it is fully to be expected that Negro will be spelled with a small letter only by publications which would also print caucasian, aryan, etc.

TRANSCRIPT
Boston, Mass

MAR 18 1930

RECOGNITION AND RESPECT

[From the Pittsburgh Courier]

The New York Times, bulwark of conservatism, daily Bible of the well-to-do, and admittedly the best edited newspaper in the United States, has at last surrendered to the appeals of individuals and groups, and capitalized the "N" in Negro. This follows closely upon a similar change of policy on the part of the Atlantic Monthly. Strangely enough, the New York Times gives as its reason for making the change, the fact that Dr. R. R. Moton, "the foremost representative of the race in America," wrote to the editor stating that "his people universally wish to see the word 'Negro' capitalized," when, as a matter of fact, other individuals and organizations, particularly the N. A. A. C. P. have been urging the change for at least two decades.

Nevertheless, the winning over of such a powerful newspaper as The New York Times to the capitalization of the "N" in Negro is a distinct gain in the carrying out of the program of those who wish to see our group dignified in this manner. It helps to disprove the assertion, that all of the liberal friends of the Negro have departed and it should prove heartening to all students of race relations.

It is obvious to most Negroes who read the daily newspapers that a decided change in the manner of treating the Negro in the news has been manifest ever since the 1919 race riots. While more space is devoted to the activities and accomplishments of the group than ever before in the history of the United States, the black man is given fairer treatment and finer consideration than he has heretofore experienced. This we believe, is generally true. And we further believe that in the degree that the Negro becomes, through intelligently-directed organization, an economic, political and cultural force in America, in the same degree will he compel the recognition and respect of the Caucassian majority.

DEMOCRAT
GOSHEN, IND.

1930

TO CAPITALIZE "NEGRO"

The president of Tuskegee Institute, a leading representative of his race in America, has written to the New York Times that "his people universally wish to see the word 'negro' capitalized," and, after noting that "it is a little thing mechanically to grant but not a small thing in its implications," the Times announces that it "now joins many of the leading southern newspapers and most of the northern in according this recognition," describing it as "not merely a typographical change" but as "an act in recognition of racial self-respect for those who have been for generations in 'the lower case.'"

"Negro" is merely the Spanish word tor "black," and in the old slave-trading times it was applied in reference to the human merchandise brought from Africa whether those constituting it were Zulus, Bantus, Basutos, Krus, Fangs, Mpongwes, or members of any of the other multitude of tribes of the black woolly-haired African race. The descendants of various African tribes in America (mostly from the west coast and the Congo district) were long understood to prefer to be called "colored people," and many kindly or polite whites still employ that term, but obviously "negro" (with or without a capital "N" in print) is far more accurately descriptive, although it originally referred merely to the color of the skin of the most numerous native race of the African continent. And if in America the "colored people" now prefer to be called "Negroes," they reveal increased intelligence and to gratify them should cost nothing even in the case of those whose generous impulses are limited.

THIS CLIPPING FROM THE

NEW BEDFORD
MASSACHUSETTS

MAR 1 4 1930

Editorial Comment

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Logically there has never been any excuse for not employing a capital, just as a capital is used in naming all the other grand divisions of the human race. The small letter was customary while the Negro was in a state of slavery and the force of inertia retained that custom long after he had become a free man. Now that so much attention has been called to this matter it is fully to be expected that Negro will be spelled with a small letter only by publications which would also print caucasian, aryan, etc.—Lowell Courier-Citizen.

MANCHESTER, CONN.
HERALD

MAR 14 1930

CAPITAL LETTERS

A critical correspondent finds fault with the New York World because it capitalizes the word Negro and does not capitalize white man. He points out that if capitalization goes to such words as Caucasian, Mongolian, Ethiopian and so on it is because they are derived from proper nouns, whereas Negro is merely the exact equivalent of black man. Hottentot or Bantu, he says, should be capitalized as the names of nationalities, like the French or Chinese are, or, as that of a distinctive group, like the Jews.

If this critic only knew it he has hit upon a bone of contention that has been wrangled over in every newspaper office in America at some time or another, in most of them frequently. There are a few papers which "keep down" the word negro but most of them capitalize it.

This newspaper is one of the latter. And it doesn't pretend to be able to support its decision by any very profound logic. We don't, for that matter, have to. The Herald "keeps up" Negro for the sole reason that literate Negroes for a great many years complained that it was by way of being a slight upon them when nationalities or national derivatives were given capital letters and their own race was not. They objected to such contrasting combinations as "A Yankee, an Irishman and a negro." And because it was an easy way to keep from hurting the feelings of a large and sensitive group, newspapers began to use the capital N—this one among them.

If there is any other crowd that feels aggrieved because it doesn't get capitals, be it the Visiting Firemen, the Fight Fans or the Drys, all it has to do is to let us know and we'll elevate it to capital letter distinction on the composing room style board. We're not so fussy.

NEW BEDFORD
MASSACHUSETTS

MAR 1 [illegible]

A Courtesy List

The Crisis recently published a Courtesy List of American publishers, magazines and newspapers, which capitalize the word Negro. Only two newspapers were mentioned in it, the New York World and the New York Herald Tribune, although the editor of the Crisis admitted that doubtless there were others. Certainly The Standard should have had a place on the honor roll, as its rule calling for Negro with a capital N has been in force for many years. This newspaper, in fact, was a pioneer in establishing this style. Since the publication of the Courtesy List in the Crisis, the New York Times, which was assailed for not capitalizing the word, has changed its rule, and publications not included have notified the National Association for the Advancement of Colored People that Negro is capitalized in their columns.

OSHKOSH, WIS.
DAILY NORTHWESTERN
APR 11 1930

We Will Capitalize the Name.

It might appear somewhat trivial and unimportant whether a newspaper used a small "n" or a capital "N" in spelling the word "Negro" as a race designation. But the National Association for the Advancement of Colored People does not regard that question lightly. In fact, the organization attaches much importance to the manner in which that name for a distinct race of people appears in print. As proof of its deep interest, the association, with headquarters on Fifth avenue, New York City, is carrying on a campaign among newspapers, magazines and publications in general, urging them to adopt a universal style of capitalizing the N in Negro. The literature sent out to publishers indicates the idea has received strong endorsement for the change.

Most of us will agree that the organization active in advancing the cause of the race is reasonable in presenting its arguments and asked for the use of the capital N in printing the word Negro. There is no good reason for refusing to do so, for it is a logical request, based on a motive of racial pride and harmless in its effect. In some languages, for example, the French and German, the name of races are not capitalized, but in the English language the reverse is true, with some exceptions. A large number of newspapers have capitalized Negro because they follow the "up" or capitalized style for many proper names and titles, whereas other papers have used the "lower case" letter for the reason that they go largely to the "down style." The latter form revails quite generally in the style rules in typesetting on The Northwestern. Some exceptions are made, however, and this newspaper is glad to join the list of publications that will print the designation Negro with a capital N.

The New York World, commenting editorially in favor of "Negro," comments that the uncapitalized form possibly started in this country in the early days when the white man was convinced that the Negro was in some way inferior to other races and the practice was retained even after laws had been passed putting a theoretical end to a notion of inferiority that was in the nature of hypocrisy. The New York paper stated further in the editorial:

"The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, and soforth, have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the south. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere."

REGISTER
SPRINGFIELD, ILL.

MAR 15 1930

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Major Robert R. Moton, head of the noted Tuskegee Institute, and perhaps the outstanding representative of his race in America, has expressed to leading newspapers of the country the universal desire of his people that the word "Negro" be capitalized in the public prints. His efforts are ably seconded by the National Association for the Advancement of Colored People, which has conducted quite a campaign along this line.

We think these representatives are entirely justified in working for this recognition, which, although it may seem trivial to some individuals of other races, reflects a deep-seated sentiment of pride that is wholly commendable. It has been the custom to capitalize the names of other races in our language and that the Negro has not had similar designation in typographical usage traces back to the days when he had inferior position in the governmental scheme.

Certainly, in view of the change in status, emphasized as it has been by amendments to the constitution and other measures of official character, this idea is archaic and unjust to the Negro race as a whole. The newspapers, magazines and other publications of the land have gone along with the old custom of lower case letters these many years without any motive of discrimination, but now that the matter has been agitated it is reasonable to predict that they will gladly fall in line with the suggestion for a capital "N."

The association cites a long list of newspapers, magazines and other publications over the country which have made favorable response to its arguments. Of particular significance in this connection is the great number of publications in the south—where the race question has always been a major problem—which are enumerated in the list. This shows the sincere desire of the white people of that section to lessen the acute feeling that has existed between the races.

While of late years the typographical tendency has been to eliminate as many capital letters as can be done expediently, that is a small matter as compared with the just recognition that would be conferred upon the colored race by the use of a capital "N." The Negro race has entered upon a new era of progress and enlightenment and the use of the capital letter would be a well-deserved tribute to its achievements and to its hopes and aspirations.

EVE. GAZETTE
HAVERHILL, MASS.

MAR 17 1930

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Significant is the action of the New York Times in adding "Negro" to the list of words to be capitalized.

The word "Negro" is capitalized by most publications and properly so, although there are technical arguments against capitalization.

The New Standard Dictionary uses "Negro" as a common noun and defines the word as the term indicating a member of the tribe of South African Bushmen or of the Negrito family. Thus, in this instance, "Negrito" rather than "Negro" is used as the proper noun indicating a considerable branch of the human race.

Common usage, however, has made "Negro" the generally accepted term to define dark-skinned peoples. And steady advancement in political and economic consequence and in cultural achievement by Negroes in America have made "Negro" a word defining more than a sub-division of that branch of mammals known as man.

It is a word defining the member of a group rising to new eminence in civilization, a group growing in consciousness of its worth and importance, and a word, therefore, properly capitalized, as the Times points out, in recognition of racial self-respect.

Times
NEW BEDFORD
MASSACHUSETTS

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AMERICANS OF COLOR

No species of general comment could be more objectionable to our fellow-citizens of color than the present short-sighted parley among certain newspapers on whether to spell "Negro" with a capital or without.

The best usage of any such term of discrimination against our fellow-Americans is not to use it at all!

If the entire word were spelled with capitals, instead of merely applying one to the initial, it would still be an objectionable characterization, linked with regrettable associations of un-American bigotries against our colored brethren, and all too readily malformed into an opprobrious term which no person of breeding, of any color, at any time permits to pass his or her lips.

It is just as undesirable to attach the term "Negro" to the name of an American of color as it would be to tag the names of all the rest of us with the label "Whitey" or similar cant

[illegible] simply the original Latin word so long associated with harsh segregation and [illegible] or of natives of the African discrimination.
"Negro" is simply the Roman Empire. It has not, describing the color of [illegible] thing to do with the proper provinces of the people of Africa and never had, anything racial designations of are divided into the most themselves, who are defined autonomous strains, numerous of well- dignity and valor, from the Berbers to the Kaffirs and from the Abyssinians to the Ashanti.
Wherever it is actually necessary to point out such a difference in any journalistic reference whatsoever, (which is very seldom), it is entirely sufficient and wholly desirable to use "an American of color" or similar designation, instead of the term "Negro" which has been

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THE NEGRO

Editorial in Lexington, (Ky.) 'Leader'
March 30, 1930.

The New York Times the other day in an editorial quoted a letter from Major Robert R. Moton, of Tuskegee, the leading representative of his race in the United States, who declared that his people wish to see the word "Negro" capitalized. The Times goes on to say that it glady joins the other newspapers, north and south, that have accorded this recognition.

The Louisville Times, in this connection, says that it has for a good while, about seven years, used the capitalized form, and expresses the opinino that it was the first newspaper to adopt the capital "N." It may not be a matter of much importance, but The Lexington Leader wishes it to be known that it has used the capitalizezd form for 42 years, or since the beginning of its publication, a fact to which Mayor James J. O'Brien, for many years a member of the Leader's composing-room force, has called attention in a letter. Union

If the words Caucasian, and Semite, and African, and Greek, and Roman, and other such racial and national denominations, are capitalized there is every reason for the use of the capital in this instance. 4-10-30

The Negro deserves the recognition which has been asked and which is being generally granted. The race in America has made a wonderful climb out of the depths of slavery, out of ignorance and out of poverty in the last 60 years. They have gained educational, wealth and economic and political standing. Cincinnati, Ohio.

They have become an important element in the life of the country and on the whole have won and have held the respect and the good will of the dominant race among whom they have lived and worked.

Durham, N. C. Herald
Sunday, March 23, 1930.

FACT-FINDING MEET PLANS ANNOUNCED

—o—

Third Annual Nation-Wide Conference To Be Held Here April 16-18

—o—

Final plans are now being made for the third annual Fact Finding conference which will be held here on April 16, 17 and 18 to discuss problems of the Negro race, according to Dr. J. E. Shepard, president of the North Carolina College for Negroes, who is also charter president of the conference. The program is now being arranged, and will be completed some time next week. Many well known people from all sections of the country will speak at the conference, and about 150 or 200 Negro men and women from various parts of the United States are expected to be present.

The conference this year will be of prime importance, since actual solution of problems of the race will be discussed. The previous conferences had been concerned to a great extent with a survey of conditions, while now the conference is pointing toward steps of improving conditions. Leading business and professional men and women of the race, both in public and private life, have become vitally interested in the work and are showing a keen interest in the further development of this national organization of its kind in the world.

White Dailies Overwhelmingly Use Capital N In Negro

Herald

NAACP Poll Induces Many Editors And Publishers to Employ This Style

New York, Mar. 28.—A poll conducted by the National Association for the Advancement of Colored People among editors of leading white dailies throghout the United States, and book publishers, shows that sentiment is overwhelmingly in favor of the use of the capital N in pritning the word Negro, and that many editors and publishers have adopted this style in response to the request of the NAACP. 4-5-30

The first week's replies received by post card and letter at the N. A. A. C. P. Natonal Office, 69 Fifth Avenue, show the following startling results: Baltimore

Now using capital N in priting Negro, or endorsing this use editorially: 114 M.R.

Will use this syle henceforth, acceding to NAACP request: 28.

Do not us capital N: 7.

Included among those who have adopted this style at the NAACP request are Brentano's, publishers; G. P. Putman's Sons; Boston Evening Transcript, Albuquerque Journal, Paterson Evening News, New York Evening Post, Harvard Law Review, Cornell Law Quarterly and SanFrancisco News. Rosdoe Conklin Bruce who has been very active in this campaign for some time, informs the NAACP that Houghton Mifflin Co., and the Directory of Social Agencies, published by the Charity Organization Society have also adopted the capital N.

142 DAILIES CAPITALIZE "NEGRO"

Case

Twenty-eight Have Made Change Since First Of Year

4-30 Kansas City Mo.

NEW YORK—A poll conducted by the National Association for the Advancement of Colored People among editors of leading dailies throughout the United States, and book publishers, shows that sentiment is overwhelmingly in favor of the use of the capital 'N' in printing the word Negro, and that many editors and publishers have adopted this style in response to the request of the N. A. A. C. P.

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WORDS AND THEIR MEANINGS.

The Dunbar News, which classes itself as "a journal of economic cooperation," has begun a crusade for "Typographical Emancipation," in the matter of having Negro capitalized, when used as a synonym for Black Americans. It recently published an impressive list of important publications which have been won over to change their usage in this respect, by the adoption of the capital "N." Among them it cited the Atlantic Monthly, Housing, the New York Sun, the United States Daily, the New York Times, the American Year Book, the Saturday Evening Post.

Among the typographical authorities classified as having made no decision yet, usage not changed, was the United States Government Printing Office. As late as March 18, the Public Printer wrote to the editor of the News, that "this matter is under consideration by the Style Board of the Government Printing Office and cannot be settled until the work of that board has been completed." At the same time the editor of the News accorded the highest honors to Lester A. Walton, formerly managing editor of The Age, for having placed before the convention of the Associated Press in April 1913, "a most effective statement of the reasons why the constituent members of that powerful organization should capitalize the word Negro." It concluded with the generous expression that "not only for these early efforts of Mr. Walton, but for his very remarkable career as a whole in American journalism, hundreds of thousands of thinking men and women feel that he should be nominated by acclama-

tion for the highest Harmon Award in Journalism."

But to return to the discussion of the capital for Negro, we find some sapient objection made by those literal souls who have heard that Negro means black in Latin and is not the name of the race. One of these objectors raised the point that "Negro" is ethnologically and historically wrong as applied to colored Americans. As Negro has long been applied as an ethnological designation to certain African tribes, and usually capitalized when used as an ethnological term, it might be logically deducted that it would follow the descendants of such tribes to America. Whether it would correctly apply to the new race born in America, might be a moot point, but for the fact that common usage rules in the matter of words and their meanings. A word that might describe and be restricted to one use in one generation, might readily be extended to wider meaning a generation later. Hence when the term Negro is used to denote the members of the new American race derived from African ancestors, regardless of color, it has lost its original restriction as a word meaning black and has become a new ethnological term, requiring a capital letter, according to the rules of correct English.

Winston-Salem, N. C. Journal
Wednesday, April 16, 1930

Fact Finding Conference

Opens at Durham on Wednesday; Prominent Negroes to Attend

(Special to The Journal)

Durham, April 15—The third annual Fact Finding Conference gets under way on Wednesday for a three-day session at North Carolina College for Negroes with leading negroes in public and private life throughout the United States in attendance. The program, as announced by Dr. J. E. Shepard, chairman of the conference, includes a number of outstanding speakers, and the conference itself promises to be the most fruitful ever held.

The conference opens for registration Wednesday afternoon at 3:30 o'clock at the Avery Auditorium. The address of welcome will be delivered that evening at eight o'clock by Dr. W. G. Pearson, prominent negro business leader and educator of this city.

Dr. Shepard declares the conference is especially fortunate in being able to secure a number of outstanding men to participate in the program and to address the delegates on vital problems. Among these is Walter W. Husband, second assistant secretary of labor, who will deliver the feature address on the second evening. Mr. Husband has not announced his subject, but will probably give an analysis of the labor situation as applied to the negro and offer suggestions for the advancement of racial labor conditions.

Another important speaker is H. C. Dunn, also of Washington, D. C., chief of domestic commerce division of the Department of Commerce, who will address the conference Wednesday evening, on "The Negro As a Business Man."

The Fact Finding Conference is an organization having for its membership the outstanding negroes in the business and professional life of America, having been organized in Durham three years ago. From its organization it has grown with such outstanding rapidity that it has become known all over the country, and has attracted wide-spread interest and attention of the negro race in practically every State.

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The purpose of the conference is to study and undertake to discover a solution to the problems confronting the American negro. The leaders of the race realize that the working out of social, professional, and economic problems is their responsibility. Such as the comparison of wages, unemployment situations, unskilled workers and their attitude toward unionization, will be discussed in detail. Dr. Shepard has gone to great efforts in securing speakers who are capable of analyzing the above mentioned problems, and who will put the situation plainly and properly before the audiences representing the race.

Several hundred people from all sections of America are expected to attend, and special arrangements are being made to provide entertainment for the women present.

Standard
NEW BEDFORD
MASSACHUSETTS

APR 3 1930

Negro with a Capital N.

A poll conducted among editors of leading white dailies throughout the United States, and book publishers shows that sentiment is overwhelmingly in favor of the use of the capital N in printing the word Negro, and that many editors and publishers have adopted this style in response to the request of the N. A. A. C. P.

The first two weeks' replies received by post card and letter at the N. A. A. C. P. national office, 69 Fifth avenue, show the following startling results:

Now using capital N in printing Negro, or endorsing this use editorially: 114.

Will use this style henceforth, acceding to N. A. A. C. P. request: 28.

Do not use capital N: 7.

Among the pioneers in the use of the capital N in this country should be mentioned The Standard, in New Bedford, Mass., which has used this style for 50 years.

The seven replies to the N. A. A. C. P. from editors who do not capitalize Negro, come from Texas (3), Louisiana (1), Florida (1), Mississippi (1), and Missouri (1). These are all states with a high lynching record.—From a bulletin of the National Association for the Advancement of Colored People.

114 DAILY PAPERS NOW CAPITALIZE THE WORD NEGRO

Many More Promise to Adopt New Style, Henceforth

SEVEN DEMUR

All of These Are in Lynching Belt

NEW YORK—A poll conducted by the N. A. A. C. P. among editors of the leading white dailies throughout the United States, and book publishers, shows that sentiment is overwhelmingly in favor of the use of the capital "N" in printing the word "Negro."

The first two weeks' replies received by post card and letter at the national office show the following startled results:

Now using capital N in printing Negro, or endorsing this use editorially: 114 papers and publishers.

Will use this style henceforth, acceding to N.A.A.C.P. requests: 28.

Do not use capital N: 7.

Omission

Book Publishers Adopt

Included among those who have adopted this style on request are: Brentano's, publishers; G. P. Putnam's Sons; Boston Evening Transcript, Albuquerque Journal, Paterson Evening News, New York Evening Post, Harvard Law Review, Cornell Law Quarterly—and San Francisco News.

4-17-30

Roscoe Conkling Bruce, who has been very active in this campaign for some time, informs the N.A.A.C.P. that Houghton Mifflin Co., and the Directory of Social Agencies, published by the Charity Organization Society, have also adopted the capital N.

Baltimore

Used Capitals 50 Years

Among the pioneers in the use of the capital "N" in this country should be mentioned the Standard, in New Bedford, Massachusetts, which has used this style for fifty years.

The following publications report that they have been capitalizing "N" in Negro for one or more years:

South Bend Tribune, Indiana; The World Tomorrow; Louisville, Kentucky, Times; Birmingham News, Alabama; Norwich Bulletin Connecticut.

Columbus Enquirer-Sun, Georgia; Peoria Journal and Transcript, Illinois; Register and Tribune, Des Moines, Iowa; Capper's Weekly; Louisville Courier-Journal; Lowell, Mass., Courier-Citizen; Worcester, Mass., Evening Post; Duluth, Minn., Herald; St. Louis Post-Dispatch; Paterson, N.J., Press-Guardian; London, England, Daily Telegraph and Sunday Times; Better Times, New York; Vanity Fair; Troy, N.Y., Record; Troy Times.

Elizabeth City, N.C., Independent; Harrisburg, Pa., Telegraph; Johnstown, Pa., Tribune; Columbia, S.C., State; Nashville, Tenn., Banner; Norfolk Virginian-Pilot; Richmond News-Leader; Clarksburg Telegram West Va.; Evening Telegram, Superior, Wisconsin; Japanese American News, San Francisco; Baltimore Sun.

Seven in Lynching Belt

Besides these, the leading magazines and publishers of the country including the publisher of the Saturday Evening Post, are using or have adopted this style. The seven replies to the N.A.A.C.P. from editors who do not capitalize "Negro," came from Texas (3), Kentucky (1), Florida (1), Mississippi (1), and Missouri (1). These are all states with a high lynching record.

Editorials Commend Capital "N"

Upwards of twenty editorials from all parts of the country commending the capital "N" have been received by the N.A.A.C.P., from which the following excerpts are forwarded:

Altoona, Pa., Tribune: "It is a source of pride to the Tribune that this newspaper does not need a reminder of the justice of the capital N."

Des Moines, Iowa, Tribune: "The list it (N.A.A.C.P.) published is an imposing one, and it must be particularly satisfying to the asscolation to see how many such papers are in the South."

Providence, R.I., Journal: "There is no reason for opposing the desired capitalization. Inasmuch as 'Negro' is the correct form and 'negro' is incorrect."

Macon, Ga., Telegraph: "The Telegraph used the small letter for a great many years, but for several years now it has been using the capital letter, because there is no good argument against its use."

Boston Daily Rtcord: "In defiance of Webster, many a U.S. publication still spells Negro with a small 'n,' but capitalizes all other races."

Knoxville, Tenn., Journal: "If it is customary to consider the designation of the other races as proper names, there is no reason for making an exception of the Negro. In many cases, no doubt, it is done from carelessness."

The Macon, Ga., Telegraph: "The Telegraph for many years has used the capital 'N' in spelling the word Negro, because it is gramatically correct. The use of the capital 'N' is only a superficial point of pride which, even after it has been changed, does not benefit the Negro race one iota."

Other Editorials

Other editorials have appeared in the Columbia, S.C., State; the Troy, N.Y., Morning Record; Time, New York; The Chattanooga, Tenn., Times; Kingston, N.Y., Freeman; Hopkinsville, Ky., News Era; Petersburg, Va., Progress-Index; Grafton, West, Va., Sentinel; Catskill, N.Y., Mail; Paterson, N.J., Call; Brunswick, Ga., News; Allentown, Pa., Chronicle News; Springfield, Ill., State Register; Jackson, Miss., News; Dalton, Ga., Citizen; Bristol, Va.-Tenn., Herald-Courier.

TIMES
CUMBERLAND, MD.

MAR 13 1930

TO CAPITALIZE "NEGRO"

The president of Tuskegee Institute, a leading representative of his race in America, has written to the New York Times that "his people universally wish to see the word 'negro' capitalized," and, after noting that "it is a little thing mechanically to grant but not a small thing in its implications," the Times announces that it "now joins many of the leading Southern newspapers and most of the Northern in according this recognition," describing it as "not merely a typographical change" but as "an act in recognition of racial self-respect for those who have been for generations in the lower class."

"Negro" is merely the Spanish word for "black," and in the old slave-trading times it was applied in reference to the human merchandise brougnt from Africa whether those constituting it were Zulus, Bantus, Basutos, Krus, Fangs, Mpongwes, or members of any of the other multitude of tribes of the black wooly-haired African race. The descendants of various African tribes in America (mostly from the West Coast and the Congo district) were long understood to prefer to be called "colored people," and many kindly or polite whites still employ that term, but obviously "negro" (with or without a capital "N" in print) is far more accurately descriptive, although it originally referred merely to the color of the skin of the most numerous native race of the African continent. And if in America the "colored people" now prefer to be called "Negroes," they reveal increased intelligence and to gratify them should cost nothing even in the case of those whose generous impulses are limited.

Racial Consciousness – 1930

High School Teacher Okeys Use of the Word "Nigger"

History Association Commends One-Act Play of Miss Mae Miller which Uses the Objectionable Epithet Six Times. Volume Recommended Specially for High School Use.

FOREIGN PRESS NOTES WORDS OBJECTIONABLE TO NEGROES

NEW YORK.—Newspapers in Europe publish cabled dispatches of the statement released to the press by the National Association for the Advancement of Colored People, pointing out that "nigger," "darkey," "Negress," and "pickanniny" are words objectionable to colored people.

The N.A.A.C.P has just received clippings of this cabled dispatch from: London: Star, Daily Express, Daily Herald: Paris, France, N.Y. Herald; Birmingham: Mail; Nottingham: Evening Post; Leeds: Yorkshire Evening News; Feicester: Mercury.

Afro-American

"I have no scruples against using the word 'nigger' or any of the words we taboo, when portraying a character who in life uses them, and when it is necessary to set forth the true picture of that character as is." 4-12-30

Thus spoke Miss Mae Miller, a teacher in Douglass High School, association's newest book of "Plays and Pageants from the Life of the Negro, by Willis Richardson." In the whose one-act play. "Riding the Goat," is printed in the Negro history play, the word "nigger" occurs six times. Baltimore, Md

The volume was prepared especially for advanced students in high school and college.

Asked if she thought it proper for high school students and their parents to use and to hear the word from the stage Miss Miller said:

"The criticism that these words should not be used in high schools could be answered in the same vein. You cannot keep from even high school students the facts as they exist.

"If we have men and women, white or colored, who use the words we taboo, it is no more a recommendation that those words be used when we write them in a play, than it would be a recommendation that they be used when, in telling a news episode, they are written in a news story.

"What I have done in this play is to portray characters. It just happens that these characters use these terms."

Reminded that there are blasphemous, obscene and unprintable words which one almost never in print, Miss Miller was asked

Bits From the Play

their usage. She said:

"Personally I would not use the word 'nigger.' But when an author portrays a character she has no alternative other than to allow that character to speak in his or her own far may writers' "license" permit words. It is like drawing a picture or writing a news story, as is. You may taboo the word as used, but if you paint the picture true to life, you must use the words which that character uses."

Bits of the context from Miss Miller's play are as follows:

"Now drink that, honey, 'cause you mus' be tir'd chasin' roun' all day in this heat tending niggers."

"I 'clare ev'ry time that nigger gets tir'd of workin' he gits 'nother spell of the rheumatics."

"I don't see why I couldn't be gran' mastah same as some nigger from the outside."

"Much better 'n some uppish niggers I knows wid new fangled ideas."

"I 'clare I don't know when that nigger prances mos' — when he's leadin' that ban in parades or shoutin' in church on Sundays."

"Ruth, you oughta be 'shamed of yourself agoin' back on your own folks for some outside nigger."

VALDOSTA, GA.
TIMES

MAR 21 1930

The president of Tuskegee's expressed desire that "negro" be spelled with a capital "N" and the consent of the New York Times to begin to do so calls to mind the statement of the lexicographers, "Negro from the Spanish 'negro,' black; Latin, 'nigger' " — from which latter comes "nigger"—and Prichard's quoted observation: "It ought to be remembered that the word negro is not a national appellation, but denotes the type constituted by the assemblage of certain physical characteristics, exemplified in the natives of Guinea in West Africa and their descendants in America and the West Indies."

More White Editors Adopt Capital 'N' in Word Negro

Defender

NEW YORK, April 11.—The number of editors and publishers who have agreed to use the capital "N" when they print the word Negro is being added to and the replies still coming in to the letters of the National Association for the Advancement of Colored People indicate that this practice will soon be almost universal. 4-12-30

Roscoe Conkling Bruce informs the N. A. A. C. P. that among the latest to adopt this style are the publishers, Ginn & Company, D. C. Heath & Company and the United States Daily, published in Washington.

Doubleday, Doran & Company also inform the N. A. A. C. P. of their intention to capitalize the word Negro when used as a racial designation.

Among the latest additions to the N. A. A. C. P. list are the following: Now use capital "N": Fall River, Mass., Herald News; The American City, Vanity Fair (has done so for six years); Utica, N. Y., Observer Despatch. Chicago Ill.

Will use capital "N": Tacoma, Wash., Times; Publishers Weekly, New York; San Francisco News; Woman's Home Companion; Youngstown, Ohio, Vindicator.

One Georgia editor, who does not believe in capitalizing "N" in printing the word Negro, points out the danger in this usage, in that it would give the Negro an idea he was as good as the white man. This Georgia editor, of the Eatonton, Ga., Messenger, in a metropolis having a population of 2,519, points out that "a Negro society for the advancement of the Negro race" has recently published a list of editors who use the capital "N." The use of the capital letter, he points out "has come to be regarded in some quarters as an admission that the inferiority of the Negro to the white man has been wiped out, in part at least, and in that light the practice is a very bad one. . . . The inferiority of the Negro to the white man is inherent." As to the use of the capital "N," this Georgia editor says, "such an act is misunderstood by the Negroes and perhaps by many whites, and it creates antagonism between the races because it gives the Negro the impression that he is as good as the white man." Chicago Ill.

The N. A. A. C. P. regards this editorial as one of the best possible arguments for the use of the capital "N," an argument which, to judge by present results, is convincing the majority of enlightened editors and publishers throughout the nation. As against the Georgia editor's utterance, the Knoxville, Tenn., Journal writes:

"The spelling of the word Negro in the way that by all the simple rules of our language it should be spelled, seems the least of all the expressions of friendship that we are glad to make."

HOWARD VENABLE GOES FREE ON POLICY CHARGE

Afro American

Johannsen Invalidates Warrant; says Cop Violated Bouse Act.

4-12-30

POLICY "WAR" ON

$12,000 Worth of Pre-War Whiskey Seized.

Howard Venable, whose home was raided by Sergeant Hitzelberger Tuesday, was acquitted by Magistrate Paul Johannsen at a hearing Thursday afternoon. The Magistrate declared that the officer had tricked him and invalidated the warrant.

Baltimore Md

A numbers war, which may reach deep into things political, was partially responsible for the raid made in the palatial home of Howard Venable, sportsman and politician, 742 Dolphin Street, Tuesday.

Venable and Oswald Hammond, 33 1809 N. Mount Street, who was present in the home, were haled into the Northwestern police court, where the former was held for a later hearing while Hammond was dismissed.

Valuable Liquor Seized

Sergeant Edward Hitzelberger,

LOUISVILLE, KY.

Times

MAR 18 1930

THE TIMES FIRST.

WALTER WHITE, Acting Secretary of The National Association for the Advancement of Colored People, addresses to newspapers a circular letter containing reference to *The New York Times* having adopted the capital "N" in the word "Negro," and inclosed reprint of *The World's* indorsement of *The Times'* adoption of the capital, published March 10, 1930.

THE LOUISVILLE TIMES adopted the capital "N" in its editorial columns about seven years earlier than its New York contemporaries, and without having been asked to do so.

The use of the capital has been for some years a rule in all departments of THE TIMES.

So far as it is informed, THE TIMES was the first daily newspaper to adopt the capital "N," as a matter of justice and common sense and correct English, rather than of courtesy merely. There may have been earlier users of the capital, but if that was true THE TIMES didn't, and doesn't, know of them.

News

Greensboro, N. C.

MAR 10 1930

Associated Press dispatch from New York says the Times of that place has added "negro" to the list of words in its style book to be capitalized, and announces: "It is not merely a typographical change; it is a recognition of racial self-respect for those who have been for generations in the lower case." And no doubt if they would insist upon it, the whites, who have been for at least an equal number of generations in the lower case, typographically, might obtain a similar recognition of their racial self-respect.

HERALD
GULFPORT, MISS.

MAR 21 1930

Races, Names and Sensitiveness

We are astonished to learn the National Association for "Colored" people have carried on a crusade for orthographical equality, and are puzzled by it. It has transpired (been revealed, "come out", "breathed through") that some newspapers spelled negro without a capital N. We had not noticed it; but are informed that the New York Times, prompted by Dr. Moton, of Tuskegee, hereafter would change from the small n to the capital N in writing Negro. Why? "In recognition of racial self-respect for those who have been for generations in the 'lower class'." And this in face of the fact that that eminent association whose object is the "advancement of Colored People", use "Colored" and not "Negro". We thought that all writers capitalized racial names, as such—Negro, Caucasian, Indian, Mongolian, Malay, etc., and their branches, as Anglo-Saxon, German, Dutch, French, English, American, and so forth; but did not know that it was necessary or prope to capitalize personal, individual c group references—as Negro man. White man, Red man, Brown man, Yellow man. Are "white" and "black" colors?

It is surprising! Here is the Association for the Advancement of "Colored" People, which has been complaining of calling persons of African descent Negroes, peeved because newspaper writers have failed to say Negro with a capital, outstanding letter!

It is time that the Association seek some more substantial method of advancing the interests of Americans of African descent than that of Colored and Negro and Capitalization and that it quit being so eager to find grounds of its degrading, and its social inequalities. People who are oversensitive instead of self-reliant, and who forever are hunting for some act or purpose of slighting, bemeaning and degrading them, will find what superimagiation is imagining.

PETERSBURG, VA
PROGRESS INDEX
MAR 15 1930

Negro With a Capital "N"

WHEN *The New York Times* announced editorially some weeks ago that henceforth when the word "Negro" appeared in its columns it would be spelled with a capital "N," several other newspapers which did not follow this style discussed the change, some of them at some length. *The Progress-Index* has for a year or two been spelling Negro with a capital "N." Various exchanges follow the same style. Leading Negroes have requested newspapers to use the capital "N" in designating the colored race and various colored papers have expressed pleasure that such a considerable number of white publications have adopted this practice.

We do not know that there is consistency in using the capital "N" to designate the Negro race and a lower case or small "w" to designate the white race. Of course, the Caucasian race, the Mongol race, the African race, etc., call for the use of the capital letter, since the name is derived from a proper noun. The word Negro means black. It is not a proper noun nor an adjective derived from a proper name. But if our colored people derive satisfaction from our use of the capital "N" in Negro, we are entirely willing to indulge them.

But we observe that some colored writers these days habitually allude to the Negro race as the "Race." No accompanying adjective indicates whether the race referred to is black, yellow or white. Such use of the word is thoroughly improper and entirely indefensible. The ambiguity resulting from its use in this manner alone is sufficient to condemn it.

Times
Roanoke Va
MAR 12 1930

"NEGRO" WITH A CAPITAL "N".

The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should not have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee the foremost representative of the race in America, has written to The Times that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant but it is not a small thing in its implications Every use of the capital "N" becomes a tribut to millions who have risen from a low estate int "the brotherhood of the races."

The New York Times now joins many of th leading southern newspapers as well as most the northern in according this recognition. our "style book" "Negro" is now added to tl list of words to be capitalized. It is not merely typographical change; it is an act in recognitic of racial self-respect for those who have be for generations in "the lower case."—New Yc Times.

MAR 17 1930

HERALD

Negro DesignationExplained

Association Opposes Use of 'Darkey' and 'Pickaninny'

The National Association for the Advancement of Colored People issued a statement last night, "designed to clear up current misunderstanding in the use of words to designate Negroes." The statement, which explains why Negroes object to certain common words, said:

"'Darkey' and 'pickaninny', while often used unthinkingly and without malicious intent, are quite as objectionable to colored Americans as the word 'Nigger.' The objection is based on the slur so frequently sought to be conveyed in these words. 'Negress' is also objectionable, in the minds of many colored people, since that was the term applied to colored girls and women on the auction block in slavery days.

"The approved designations are 'Negro' spelled with a capital 'N' to designate the race, and the adjective 'colored' as applied to child or man or woman. Mulatto, quadroon, octoroon, etc., are also approved where it is desirable from the scientific point of view to designate the degree of race mingling.

"Many persons and organizations unintentionally offend their colored friends through ignorance of the facts stated above."

ROANOKE (VA.) TIMES
Sunday, March 23, 1930

THE CAPITAL "N".

The tendency in typography is generally toward a lessened use of capital letters, yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency.

Races have their capitalized distinction, as have nationalities, sects, and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case to the upper can give them.

Major R. M. Moton, of Tuskegee, foremost representative of the race in America, has written the Times that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of races." The New York Times now joins many of the leading southern newspapers, as well as most of the northern, in according this recognition. In our "style book" "Negro" is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in "the lower case".—New York Times.

MAR 1930

USE OF CAPITALS

The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopans, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should not have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written to The Times that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of the races."—New York Times.

Racial Consciousness- 1930

BETWEEN THE TWO OF US—

—o—

A business man with national connections visited Kansas City the other day. Seeing several motor cars, with Negro occupants, he expressed the opinion that there must be 400 Negro owned automobiles here. He was vastly surprised to learn that 4,000 was the correct figure.

This ignorance about us is not one to be treated lightly. It is vital to us that we be known for every good thing we do, for every dollar of assets, for every bit of culture we have. To be deemed inferior or incapable hurts us in every way. A woman of the race, a property owner, with a home valued at $9,500, tried to borrow money recently. She was refused point blank, and told there was not a Negro home in Kansas City worth $5,000, much less $9,500. Of course the speaker was wrong, but that did not help the woman.

It does not help us in keeping our jobs, that we are thought to be living in hovels, without plumbing or other sanitation. It does not help us get an adequate wage or promotion that we are understood to be "cheap" labor.

The Call struggles in every way it knows to present our group as dignified and deserving. We struggle desperately to build the race's reputation up. It occurs to us that our efforts will be far more fruitful if you, the readers of The Call, will do the same for us. When you say a good word

The Cooperative Spirit

One of the greatest benefits to be derived from the nation-wide employment campaign which is being conducted by the colored people in cities all over the country is the lesson of organized cooperative effort toward the attainment of a definite and specific goal. The steps of the campaign for jobs as outlined by THE CHICAGO WHIP has shown the colored people of America the tremendous power that is theirs when they pool their interests and efforts and work together as a unit. The selection of a definite objective, the careful planning of a campaign, the education of the masses to the personal benefits which they may expect from the effort, and the relentless and untiring endeavor to enlist universal cooperation and support have shown the unfailing route to group victory.

The successes of this cooperative effort has shown the people that the power to defeat injustice and inequality is theirs, and that the fruits of the victory should be theirs also. It has shown the people how utterly unnecessary are self-styled leaders who exploit the strength and power of the masses for selfish motives. The old style "blindly follow the leader" plan, where only the leader benefits, has given place to a new policy of mass cooperation for mutual benefit. The day of the 'race leader' who takes the initiative in organizing the people in order to elevate himself, and who sells out to the enemy when he reaches the top—the day of that type of leader is done. In the new dispensation the people themselves take the leadership, they organize and fight their own campaigns, and they all share in the benefits of victory.

The campaign for employment has introduced a new element of manhood into the Negro's struggle for his rights. No longer must we depend upon weak and selfish leaders who beg and wheedle for privileges and concessions. Clothed in power of our own organized strength, we now demand their rights—demand them in no uncertain terms. And where those just demands are still refused we fight with telling blows, pocket-book blows. Those newspapers throughout the land which have broken away from the old petty and selfish ties to educate the people as a whole to their own powers and their own right, have performed an unestimable service to the whole race. They have taught the people the secret of success—cooperation on their own initiative.

In the future when self-seeking "race leaders" seek to hog the glory and the benefits of group accomplishment, saying, 'Look, see what we have done for you,' the people will answer in a voice of thunder, "No, see what we have done for ourselves."

Why Capitalize The Word Negro!

By Kelly Miller

The Negro press and publicists have been insisting upon the capitalizing of the word from time immemorial. I remember when the Independent was in its prime and stood sponsor for the black man's cause more heroically than any other American publication. It ranked with the great literary authorities on the proper and elegant use of language. And yet our journalistic defender insisted that it was proper use of language to use the small "n" in the term Negro. In response to my query why it persisted in such belittlement, it was explained that Negro was not a Geographical term like Englishman, German, Greek or American, but merely a superficial designation, such as white, red and brown.

The persistence in the use of the small letter is not in all instances an evidence of unfriendliness, but merely of typographical policy. The New York Times, the Atlantic Monthly and other literary publications have been constrained to use the big "N" purely out of deference to the Negro's sensibilities, without any change of conviction as to the requirements of correct form.

From the Negro's point of view, it appeared to be belittling discrimination to capitalize all other groups of the human family and reserve the small initial letter only for the despised race.

It is undoubtedly true that many publications failed or refused to capitalize the name as a badge of contempt. To them the word Negro cannotates an inferior status such as slave, servant, serf, coolie and the like. To use the capital letter would give the despised race the ennobling designation of the more favored preferred sections of the human family.

George S. Schuyler, who is one of the most discerning and daring writers among us, decries the placing undue emphasis on the racial designation by dignifying it with a capital letter. He would prefer that the term be discarded altogether because of the current disesteem and the historic stigma attached to the designation. The Chicago Defender advocates the adoption of some other term, such as "race men." This designation would have no earthly meaning outside of those initiated into this peculiar lexicographical cult. I wonder what meaning the term "Raceman" would convey to a Frenchman.

Many well meaning persons of color seriously insist that the persistent use of the term "Negro" serves to keep the people designated under it in an inferior and subordinate place in the white man's mind. But they have never made any serious headway with their theory. Most people who use the English language with effectiveness and power persist in sticking to the term "Negro". Black and white writers all agree on such usage.

Those who insist on capitalizing "Negro" thereby indicate their acceptance of the term as the proper designation of the group intended to be covered by it. I have always insisted that it makes no difference, in the long run, by what name a people is designated. Any appellative will in time take on the meaning which the character of the people impart to it. The history of words discloses amazing transformations of meaning. A term at first applied in the spirit of derision or contempt often becomes an expression of highest ennoblement. Such is the story of the word "Christian." On the other hand terms of the highest distinction have degenerated into designations of ridicule and contempt. The word "Dunce" is a classical illustration of the degeneration of words.

It seems to me that it is a matter of salutary indifference by what appelation the race is desginated, since there is no imputed or implied insult or affront in the intention.

At one time the race was designated as "Africans", and accepted that designation with full satisfaction. The African Methodist Episcopal church is a survival of that time. For some reason, not now clear to me, that term was abolished and now has become quite distasteful. There would have been one undoubted advantage in retaining this geographical designation. There never could have arisen the issue of capitalization.

The question of accuracy of the several terms is often raised. No racial designation can possibly be accurate. If the use of a term conveys the meaning of the group intended, nothing more can be required. I am in the habit of using "Negro," "Afro-American," "Colored people", and even "African", whenever the one or the other best fits into the discourse. I have never been misunderstood as to meaning. I think however, that all will agree that where the term "Negro" is used it should be capitalized.

In the mean while, let me repeat my workaday definition of a "Negro' as any person who would be jim-crowed in Virginia.

The Third Fact-Finding Conference And the Boycott

THE next Fact-finding Conference, meeting in Durham in April, will devote itself to a study of our economic problems. The study will embrace general employment and wages; farming and marketing; skilled and semi-skilled labor; trade unions; retail stores; factories; consumers cooperation; the boycott; the vertical trust; establishing foreign and domestic trade between Negro groups; banks. The outline is a splendid follow-up to the two previous conferences which delved mostly into questions on education, the church, and touched lightly upon politics.

It is interesting to note that one phase of the question to be discussed is the boycott. It is singular that this economic weapon of defense is finding an increasing number of adherents. The New York's Harlem *The Amsterdam News* started a campaign whose slogan is "Wherever possible trade with stores in Harlem that do not practice discrimination in the selection of their employees." The suggestion is subtly put but it is making the necessary point and is getting results. Chicago made a more direct approach, *The Whip*, in co-laboration with the Urban League's local branch having launched a drive with the slogan, "Do not spend your money where you cannot work." To date the campaign has been productive of more than a thousand new jobs, according to reports from Chicago.

That a legally directed boycott—if there is any such thing—is a powerful economic lever there is not the slightest doubt. To what extent our group may safely and effectively employ it is a question which the Fact-Finding Conference will doubtless undertake to answer.

COLUMBIA, S. C.
STATE

MAR 23 1930

Negroes Draw the "Color" Line.

We hear and read very much of the drawing of the "color-line." This line, often almost impossible of detection, is "drawn," as we say, in almost every country, race, tribe, clan.

Indeed, the original notion of caste, that most abhorred differentiation of people of the same race, was derived from the nuances of color. The word in Sanskrit for "caste" means color or shade. It is probable that the lighter skinned Aryan invaders, and other lighter skinned later invaders, "drew" the line as a bar between them and the Prakrit or common natives of darker skins. These shades may have been partly or entirely due to the action of the sun. "Ethiopian" means the man with a "burned skin." But however the nuances came they served as a means of cleaving color from color, race from race, tribe from trime, people of one trade or craft from those of a different craft.

The "color-line is, perhaps, more irritatingly employed or "drawn" in America than in any other region of the earth. Articles, essays, books are written and discourses and sermons and various other preachments are fulmined against all use or "drawing" of the terrible "line." The whites are generally the offenders in this although the line is furiously employed by every shade against somehave made all his people black other shade or nuances—throughout the world. Sections of the Far East flame with color prejudices and feuds.

But it seems somewhat queer to see Negroes in America employing the "color-line" as against other Negroes. Charleston and Washington offer striking examples of this drawing of the line, in a broad and abysmal way between the lighter and the darker nuances in the aristocratic churches of the race.

In New York, however, and in the remarkable presentation of a drama by Negroes with the "Lawd" impersonated by one of their actors—we refer of course to "The Green Pastures" of Bradford and Connelly—the color-line was drawn in a most striking and significant manner by the mulattoes as against the darker members of their race. So accustomed have theatergoers, pedestrians in the street, critics of the drama, become to the sight of all shades of the African people that distinctions of color are not noted as these would be in a scene in which the overwhelming "rising tide of color" is quite dark, almost black. It so happened, therefore, that only a single critic—so far as we have seen—has called attention to the most remarkable fact—

"The cast is made up almost wholly of mulattoes, many of them close to white."

This criticism is by Stark Young himself a Southerner, along with Roark Bradford, author of the stories from which Connelly artificered his play. Young mentioned this as "the greatest complaint I have against this production." Although a native of Louisiana, he seems to have little if any prejudice in connection with mere color-lines. But he was rather stunned to see that the actors were "almost wholly" mulattoes, and some of these very close to white. What was the matter with the real Negro in a play that is, as Ned Adams would say, "pyo Nigger"? Young deplored this as "out of character." He comments:

"This might do for the angels, perhaps, since they might be dreamt of as celestial fair people, and on the same basis it might do for God. But a pale, straight-haired Eve, a pale yellow wife for Cain, all this, in throwing away the Negro quality, throws away something very pathetic and right and necessary."

And the criticism is just. This Negro play should have been entrusted to pure blacks. To these people there is no knowable reason why their Lawd should not have been black, or why he should not, in the beginning, These New York Negroes should have held more sturdily to their traditions. Booker Washington, a half-blooded man, when someone asked, good-naturedly, how he could do so much being only a half-Negro, replied:

"What might I have done if I had been ALL Negro!"

That was the true spirit of a genuine and sincere Negro, unashamed of his race.

A company of real blacks might have done this thing better—even. At least, it was worth the trial. And, in any event, it would have been a sincere and honest and courageous effort to have Negroes perform a Negro play. It would have been truly epochal, significant—perhaps evolutionary.

KNOXVILLE JOURNAL TO CAPITALIZE WORD "NEGRO"

East Tennessee News
3-27-30
Knoxville, Tenn.

The Knoxville Journal, in an editorial on Tuesday morning, March 25, exhibited a very fair and just attitude toward the Negro racial group in the announcement telling of their plan to capitalize the word "Negro" when used in their columns. The Journal takes high ground along this line with other progressive publications of our nation and is deserving of the highest commendation.

The editorial is a gem and is reproduced on another page of this issue that readers of The East Tennessee News may receive encouragement from such fine sentiment expressed in behalf of the race. Letters of appreciation should be immediately mailed to the editor of the Journal, thanking him for such a fair attitude. Address Hon. R. H. Clagget, care of the Knoxville Journal.

British Paper To Capitalize 'N' In Word Negro

Gary American

London Publication Adopts the Policy Now Being Followed By N. Y. Times

3-29-30

NEW YORK—The spread of the use of the capital N to designate the Negro race throughout the world is indicated in a clipping received from London by the National Association for the Advancement of Colored People, showing that the Christian World is the latest publication to adopt this style.

Gary Indiana

The clipping from the Christian World contains a letter from Herbert D. Rugg, editorial secretary of the National Council of Congregational Churches in New York, who says in part:

"The National Association for the Advancement of Colored People in the United States has long been energetically agitating for placing 'Negro' in the category of proper names, and its contentions have been endorsed by most of the religious papers in the northern states."

In an editorial note following this letter, the editor of the Christian World writes: "In future Negro shall have its capital 'N' in our columns."

Between The Lines

BY GORDON B. HANCOCK

OUR SHOCK TROOPS

Every crisis develops its appropriate heroisms! It matters not how great the emergency, somebody will rise to meet it! There are situations when supposed cowards become bold and fearless and will flaunt defiance in the face of Death himself. In truth is man "fearfully and wonderfully made!" For the past several months this nation has undergone an economic strain that has ramified every realm of the nation's life. Upon no group has the strain come with more telling force than upon the Negroes. The battle for bread has raged - is raging now - with unabated fury and the Negro women have been our "shock troops" in the conflict. Her work, falling for the most part in those employments where the labor demands are most constant. The Negro woman very naturally has had to succor the Negro family. With husbands and sons out of work, the problem of feeding the Negro family had to be solved by the Negro woman. True to her trust and to honored traditions she rose to the emergency and thus far has saved the day!

NEGRO WOMAN A WONDER

The Negro woman is a wonder both in what she does and what she does not do! The Seven Wonders of the world have commanded the veneration and wonderment of many generations; but if we had to name an "Eighth Wonder" we would "without hesitation, mental reservation or secret evasion of mind" name the Negro woman! Uncomplainingly she has met the present crisis with singular courage and devotion and she has succored her race in one of its greatest trials. Our streets have been lined with Negroes, out of, and seeking, employment. Only the Negro woman stood between most of them and starvation and beggary. Thousands have been saved from the rigors of the wintry winds because some Negro woman "toiling on." The wheels of Negro business have been kept turning largely through the never-failing loyalty and devotion of the Negro woman. I wonder if the average Negro man really appreciates the worth of the Negro woman! Because she has given herself unreservedly to her tragic task, she has kept the home fires burning through one of the most trying times that this nation has ever known. The Negro women have been our "shock-troops" in our titanic battles for bread! God may not have made us white and may not have given unto us great power and dominions, but he has given us women that would be a blessing and a glory to any race! May the time soon come when Negro men will give the Negro woman the respect and adoration she deserves from all the world! The cause of Negro advancement is not lost as long as its women will walk fearlessly into the front of the battle for bread when the emergencies demand it. To be worthy of such women will extend the Negro man to his utmost! Long live the Negro woman!!!

MONKEY-ING AROUND!

Racial Consciousness-1930

THE NEXT STEP

WITH the successful conclusion of the Third Annual Fact Finding Conference at Durham, N. C., the bruit goeth forth that no more will be held until our various organizations have digested the facts brought to view. We think this is a wise decision. Let us by all means utilize the facts we have before finding any more. We know too much now!

What is greatly needed now is an intelligent and active policy based on the facts adduced. As the next step in group advancement, the leaders of our church and fraternal organizations, our educators and labor leaders, the N. A. A. C. P. and National Urban League officials should sit down together and formulate some plan of action. There is no need to hesitate any longer because of inadequate information.

Let those in the places of authority decide what is wisest to do then endeavor to see that it is done. It is quite possible that they will get more wholehearted support from the bulk of Negroes when they have something concrete to offer. As it is there is a great deal of overlapping and confusion, and the average Negro feels that nothing can be done about his lot because little is being done about it.

Right now we are at a turning point in the history of our group and of the nation. The people are ready for some definite and intelligent line of action leading to their economic social and political advancement. If the next step for them to take is pointed out and has behind it the endorsement of those in whom they have confidence, they will make it. Hence the responsibility rests on the shoulders of those Negroes in places of authority. We hope they will do their duty.

ECONOMIC DEFENSE MECHANISM

Several weeks ago The Informer called attention to an autocratic and arbitrary edict, which had been issued by some kaiseristic functionary at the City Hall, which banned all Negro clerks from the fish and oysters stalls operated on the first floor of this local municipal building.

Even though this imperious order abrogated the constitutional rights of the stall operators and erstwhile Negro clerks, the former took no action, legal or otherwise, to have the edict revoked or rescinded.

Along about this same time, a local ice cream manufacturing company, owned and operated by members of the other race, discharged all of its Negro employes, save one, and then to add insult to injury, increased this lone Negro's duties with no advance in compensation.

The owners of this ice cream factory had a legal right to replace its Negro employes with whites, and to take any other peaceful steps it desired in the operation of its business.

However, this particular ice cream company had more Negro patronage than any similar business in the city, white or colored, and, being one of the oldest concerns of its kind in the city, had enjoyed this large volume of Negro business, both wholesale and retail, for many years and under several managements and ownerships.

Did the Houston Negroes quit buying seafood at these fish and oysters stalls in the City Market after the order was issued banning Negro clerks from said booths?

Did the Negroes of Houston begin to purchase their ice cream from some other ice cream company, when the concern in question "fired" all Negro employes, except one?

Any racial group, with one spark of manhood in its breast, would have resented such actions and thrown its patronage to some other concerns, or opened up and operated such places.

Instead of doing what any manly and red-blooded race would have done in such a situation, most of the Houston Negroes began to make excuses for these fish stall owners and this ice cream factory, and to this day (sad to relate) members of the Negro group are still patronizing these concerns.

Until the Negro learns how to employ his buying power as an economic defense machine or mechanism, not only is he going to lose out more and more in the industrial and commercial fields, but he is going to beget the contumely and disrespect of other races even to larger degree than at present.

The Negro must learn how to stick together for his own best interests like other races, and the time has arrived in his racial career when he must learn how to resent an insult; and this can be done without resorting to carnal weapons or loud denunciations and vociferous protestations.

If every Negro in Houston, who has been buying seafood at the fish and oyster stalls in the City Market, would get his seafood at some other place, it would not be long before most of the Negro clerks, discharged or demoted as a consequence of the czaristic order from some City Hall official, would be back on the job.

The reason why these fish and oyster stall operators did not make any effort to have this edict revoked, was due to the fact that they knew, in advance, that the Negroes would only emit a yell of complaint and then immediately forget or excuse the matter, and continue to buy seafood from these City Hall booths.

The same attitude, undoubtedly, was assumed by the management of this local ice cream factory.

A local white theatre, some year or two ago, banned Negro patrons from their playhouse on Saturdays, Sundays and holidays, and yet on the days and nights when Negroes were tolerated and permitted to attend the shows, Houston blacks jammed themselves into this theatre like sardines in a can; and, the sickening and disgusting thing about the matter was the readiness with which these Negroes essayed to rush to the defense of the theatre management and make excuses and amends for such discriminatory policy.

If Jews, Italians or any other racial group had been similarly treated or mistreated, not one member of that race would have attended this playhouse any more; but on the other hand they would have opened up a theatre for their own amusement and thus resented this uncalled for and unwarranted insult.

These races would have taken the same action regarding the fish and oyster stalls and this ice cream company; but Sambo (Lord, pity and help him!) seems to be so thick and dense that he does not know how to resent an insult, or to employ his economic mechanism either offensivelv or defensively.

A PHASE OF NEGRO EDUCATION IN U.S.A.

FROM OUR BRITISH CORRESPONDENT.

Among the many interesting features of the rapidly developing educational programme of the coloured people in the United States, one of the most attractive, and not the least significant is Negro History Week. During the past week I have found myself [illegible] Southern States [illegible] educational [illegible]

Weekly News

[illegible] it-self" because of the achievements of its members in the past is thoroughly healthy as long as the lessons are not of a vain glorious nature and are applied as a stimulus for future action. The mistakes of our own Empire Day enthusiasts seem to be avoided by those responsible for sponsoring Negro History Week. Chief of these is a coloured Havard graduate, Dr. Carter G. Woodson, now of Howard University, Washington D.C. who nearly fifteen years ago founded the Association for the Study of Negro Life and History [illegible]

4-12-30

Freetown, Sierra Leone

[illegible] has grown in History Week, which was held in 1926. Its aim is to arouse people, white as well as coloured, to [illegible] appreciation of the contribution of the Negro to civilisation, for "most are now learning" as one of the booklets about the Week states, "to think of civilisation as the heritage of the country to which all races have made some contribution."

"Here at Tuskegee we want to arouse pride in the background of our race," Mr E. C. Roberts, History Professor at Tuskegee, told me. "Not only do we want to give students an African background, but we especially wish to show what has happened in America during the past two centuries and what is happening in the current history of our race."

Weekly News

This I have found being done in many ways. For instance, each night when the 1,500 boys and girl students gather for prayers there are given selections of Negro music which is modern and certainly not jazz. Informal groups gather for "I believe it or not" contests when members bring forward little known facts as that the pilot of Columbus was a Negro, and that it was a party of Negroes who first crossed the Isthmus of Panama.

4-12-30

The most interesting occasions, however, are the mid-day gatherings of the high school and college, at which short papers are read by students, followed by a longer address by one of the faculty.

Such subjects as Race Prejudice, and The Negro in Exploration are dealt with. The programme I listened to this morning began with a short paper by a boy on the [illegible] Negro [illegible] mainly of the part played by the Negro [illegible] as a good American citizen. It was followed by a piano [illegible] by a girl student, coloured girl on "The Negro and the Fine Arts." Briefly [illegible] musicians like Coleridge Taylor, and recalled [illegible] Negro Music Taken Seriously," as she [illegible] Teacher at the [illegible] Negro [illegible] Hampton, and of Elizabeth Taylor Greenfield, "The Black Swan," who rivalled Jenny Lind, before the Civil War.

Naturally as a womam, she emphasised the fact that in the realm of sculpture, it was her own sex that had taken the lead. She cited the names of Edmonia Lewis, who has given us in stone John Brown, Lincoln and Longfellow; Meta Warrick Fuller, pupil of Rodin, whose best known work is entitled "The Wretched"; and May Havard Jackson. It was healthy for a Nordic author to hear a phrase like "I think the white man is just like the rest of us," and to recognise that his race does not stand alone.

Negro History in the making was illustrated by a report concerning the new plan of sending some of the Tuskegee boys for three months technical training in the shops of the Tennessee Coal and Iron Company. The significance of this is that it is the first time in the South that the Negro has ever been admitted to such skilled work. It marks a revolutionary step forward in the opening of a new door for the Negro to prove his capacity to do the same work as a white man, given the chance, while it also exemplifies the breaking down of the colour bar in the South.

Negro History Week has also influenced the programme of the Tuskegee Women's Club, where to-night I have witnessed scenes from the life of Washington and Lincoln, dealing *inter alia*, with some of their contacts with the Negro race scenes in which, of course, all the participants were coloured.

Thus at Tuskegee the Week is made the opportunity for considering past, present and future of the race. In smaller centres, and with young people [illegible] given to the [illegible] men and women, and also of white friends of the coloured race.

The Sunday evening at the opening of the Negro History week I spent listening, at Calhoun Coloured School, a little Tuskegee in a very poor section of Alabama, to a spirited debate between coloured girls of about seventeen as to whether Booker Washington or Frederick Douglass the Negro friend of Lincoln, had done most for the race. Douglass was considered the greater benefactor. On the next night the whole school gathered in the chapel where a coloured mistress told them the story of Paul Laurence Dunbar, the first of the modern Negro poets, and his best known poem 'When Melinda Sings' was recited.

In a simpler form, similar stories of great Africans of the past or of those of the present day like the late Dr. J. E. Kwegyir Aggrey, Vice-Principal of the Prince of Wales College Achimota, have during this week been told at a pitifully poor little rural school I have visited, where, in a two roomed wooden building a couple of devoted women are giving education to 150 black boys and girls —not an easy task when often they have to sit three at a desk for two.

In another coloured school in a better area I was present at one of a series of little plays, with which History Week was being celebrated. Under the dignified direction of a serious young man of tennor thereabouts, the children gave scenes from the life of Frederick Douglass with that unself-conscious ease and simplicity in which the Negro has the advantage of most members of the white race.

Throughout the United States the schools and colleges of the coloured people once a year specially concentrate on bringing home to their students the story of their race as it has been and as it is being told. It is a particularly healthy sign that many white educational institution are also celebrating the week, for at the back of white prejudice against the Negro is ignorance-ignorance that is especially of what he is capable of becoming. Again and again during the past few weeks I have found that it is evident that the bulk even of the well disposed white people, especially in the South, have because of old taboos never met an educated and cultivated Negro, and to them the members of the race are still of another order of mankind, to be treated kindly, it is true, by the better kind of white men—and they are many--but considered to be only capable of an elementary standard of life and culture.

As the children of the white South through such opportunities as are provided by Negro History Week, and from visits such as are increasingly made by them to centres like Tuskegee, where they can meet men of standing and culture like Dr. H. R. Moton the Principal, Dr. Monroe N, Work, the scholar and bibliographer, or Dr. Carver, the scientist whom even Edison cannot lure from his work as a Negro teacher, so the attitude will change, and the fact be brought home that a man may be not only a true man, but a cultured and capable man, even if his skin is black.

HUBERT W. PEET

Racial Consciousness-1930

Rutherford Gives Ten Points On Negro's Economic Status

WASHINGTON, D. C., May 7—S. W. Rutherford, president of the National Benefit Life Insurance Company, and one of the leading business men of our group, issued for publication this week the following statement of the status of the American Negro with reference to acquiring economic independence:

1. The Negro helped to discover, to explore, and to defend this country. He is therefore entitled to the opportunity to earn an honest living in his native land.

2. Any economic system which omits the Negro or handicaps him in making a living is not American and is also unjust.

3. The Negro deserves at least as much consideration as the hyphenated Americans and foreigners who in times of a crisis are not loyal to the flag. The Negro has never been a traitor.

4. It is not fair to keep a man poverty-stricken, and then blame him for the crime of making a living by illegal means. A man will steal before he reaches the extremity of starvation.

5. After all is said and done, however, the Negro must solve his own problems, not by seeking sympathy or appealing to others. He must look to himself.

6. Proceeding in a sentimental way, the jobless Negroes may find employment here and there among the whites, but the only hope for permanent jobs is to develop them among ourselves.

7. Negroes must learn to cooperate in establishing business enterprises of their own and must give them unstinted support. In this way we can live in this country. Otherwise we are doomed to die.

8. Every time a Negro develops to the extent that he can give another a job he helps to solve the race problem and he becomes one of those who will save his race from economic extermination.

9. If the crude chinaman can come from his native land and become independent here by developing the hand laundry, which is not known in his own country, the Negroes must get busy and do at least as well.

10. If the persecuted Jew can come from Russia and control practically all the business among Negroes by taking over stores on the corners of their streets, the Negroes should try to profit by their example.

Hard Times

Out of the much lamented conditions in business in this country that are popularly described as "hard times" much has been learned and disclosed that should rudely awaken the colored people of America to the truth about themselves. As to the economic stability of our business, as to aggregate and individual wealth, se to earning power and private reserve, there have been existing for some time very disturbing fallacies and overrating. But out of the labyrinth of the present, depressing condition many of the fallacies have been exploded, and the public has come to understand that there is not much wealth hoarded up by the members of their race.

White people in Chicago discerning glittering cars, soft furs, spats and canes, had been beguiled into believing that the southside afforded a few dozen millionaires, believing from physical evidences of wealth that must be something of a substantial nature back of it. They began to tighten up in their dispensation of charity amongst us, and frankly stated that "it was for the wealthy colored people to take care of their own charities and dependents." They had heard about the tens of millions lying idle in loop banks, and concluded that back of the apparent nonchalance and ever-present hilarity in our districts that there must be a clever shrewdness that was hidden beneath the deceiving veneer of gaiety. By now the whites have learned that the much vaunted wealth of our people was just a myth, that there were no tens of millions lying in savings and that the flashy care bespoke bluff and popisity, that and that alone.

The colored people themselves have learned that the great mass and majority of their people are still confined to servile, laboring and menial groups, and that when they are shut off from work that the professional and business classes suffer correspondingly. They have further learned that profligacy, display and fanfare inevitably lead to a show-down and that show-down brings in its wake suffering dissillusions and regrets. Burning and bitter lessons in thrift and economy have mercilessly been taught and the colored people who have left the south to live in northern cities have realized that "blue Mondays" bring the blues in the homes to stay for many weeks Hard times in the north are serious affairs that are most poignantly felt and must be prepared for in a different fashion than has been customary in the lazy, languid south.

We believe that when our great army of unemployed becomes reassembled in the business boom that the experts predict is bound to come that there will be a different sense of responsibility shown by our people. They have learned a bitter lesson and by now know just what they must do to adjust themselves to changing industrial conditions. They must do all that they can gracefully and honestly do to secure work, they must perform their duties arduously and assidiously in order to hold their jobs. They must prepare themselves for stern competition and realize that they are no longer deemed the wards of the white people. They must work out their own economic salvation.

From this stern lesson the colored people will to a marked extent discard and discontinue their penchant for showing off. They will modify the disgraceful custom of "striving to strain." They will stop trying to "keep up with the Poneses" and will set about to carefuly conserve their earnings and pyramid their assets. These lessons will enure to the benefit of the colored people in cities like Chicago where they have suffered untold miseries and privation during the last two years.

By force of necessity they will seek to develop their own industries and improve upon the present, dismal, economic status. Pulpit and press has awakened to the fact that there must be more direction and concert in our activties and out of it all a lot of real, substantial progress should be created At any rate the fallacies have been revealed to white and black, the joker has been found and those who play the game must abide by the rules that have brought victory to others in the past. Hard times after all may be the forerunners of good and better times for all.

CORRESPONDENCE

Why Not a Small "c" for "Gaucasian"?

SIR: As the race here is now but 23-percent pure, is it not plain that the negro is becoming more and more Negro? However, that's too fine a point. Printing "negro" so is not prejudice but logic. The two scurviest pests of the printing office are capitalization and hyphens. Webster is one source of infection in the first case; Standard a bad one in the second. The King, willy-nilly, drags up the Dog Catcher, both being officers; two hyphens breed scores.

Presently, mayhap, it will be treason to print the name of another pest—prohibition—without a big P. Already its idolaters call its machine a Department instead of, correctly, a unit of a bureau of a department.

W. MATCHES.

Ft. Lauderdale, Fla.

Explains How White Burial Leagues in South Get Rich

How thousands of dollars are being gobbled up by white burial leagues, posing as aids to cheaper funerals in the Southlands, was revealed this week in a statement to The Chicago Defender by a leading undertaker.

The undertaker, who spent several months below the Mason-Dixon line studying the situation, explains in his statement the working of the burial leagues.

He first points out that in Birmingham, Ala., the largest white burial league catering to our people, took in more than $165,000 in premiums last year, while the second largest averaged $115,000. The nearest a burial league headed by Race men could do was to collect $48,000 in premiums.

Insurance Better

Throughout the South, he explained, our people are "falling" for these leagues and paying a high premium rate. The best they will get at death is a cheap burial. The same money, if invested in an insurance policy, would give the policyholder funds while sick and a death benefit.

The burial leagues are usually headed by a group of white business men who contract with a Race undertaker to bury the dead members. Contracts are also made with cheap coffin manufacturers to furnish them with regulation burial outfits. Agents are sent out to the Colored districts and it isn't long before the league has earned enough money to set up an undertaking establishment of its own.

Then the color line begins to play its part. Our men, acting as agents for the league, are placed by whites. The league, instead of allowing a Race undertaker to bury its dead, does its own work, employing a cheap embalmer. A "Jim Crow" cemetery on the outskirts of the town is used as a "dumping" ground for the deceased members.

Policyholder Gets Nothing

"One strenuous objection to the burial leagues," the undertaker said, "is the failure to pay sick and accident dues to the policyholders.

"If you were a member of the league for 25 years and paid your dues promptly, you would be given no better funeral than a man who had been in it just six months."

Citizens throughout the country are being called upon to stay out of these leagues. Join an insurance where you have the right to choose your own undertaker and to bury your beloved ones in cemeteries where the color line has not been drawn.

Negro Race Purity

THE Negro mentality, especially in the United States, has undergone a revolutionary change, although it is not noticed by the unobserving, during the last ten years. And what is that change?

The change we are thinking about is the Negro's concept of ASSIMILATION, and through assimilation, SOCIAL EQUALITY. No longer do thinking Negroes believe that it is conducive to the interests of the Negro race itself to merge and muddy the purity of the Negro. It is gratifying to notice that the Negro intelligentsia that hitherto used to believe that the summum bonum of happiness lay hidden in the chase after a white man or woman has discovered its illusion and is taking stock.

The group that most strongly believed in race assimilation until very recently came out the other day against a Negro young lady marrying a white man. The reasons given were, of course, still materialistic. The economic handicap, the white prejudice and such other extraneous objections were cited. And in justice to that group we hasten to add that there was also an undercurrent that there would be a Negro prejudice against mixed marriages, but only an undercurrent.

What should be the policy of the awakened Negro toward racial assimilation? Much of the tragedies in the Southern States would be eliminated if we formulated a philospohy of our own dignity, purity and self-respect. The whites in the South especially and generally in the North do not want to mix with the Negroes, i.e., they have no objection in mixing with Negro women but not with Negro men. And this prejudice is so deep rooted among the whites that those Negroes that dream of social equality by intermarriage are wasting their energy. What should be done then?

Why, let us look at the PURITY of the NEGRO WOMANHOOD with as zealous an eye as the whites do upon theirs and let us guard it with equal heroism. If the whites have us to do nothing with their womanhood let them not have anything to do with ours. When this philospohy is impressed upon and entertained by every Negro man and woman, not only all excuses for the shame of lynching will disappear but the Negro will become morally a towering figure and a commanding voice.

Then what will become of social equality? The Negro will continue to fight for social equality, but social equality should not necessarily mean intermarriage. Intermarriage will result in happiness only if it is entered by two equally developed minds on a plane of idealism. There should not be any trace of either superiority or inferiority on the part of either contracting party. Otherwise intermarriage is nothing but a consummation of primitive passions, and as soon as those passions cool off nothing but a bitter after-taste remains. And we know what that means.

The social equality we should be fighting for is the simple human right to mix with all other races and classes in all public places. Nothing more is involved in social equality. For even a Negro cannot allow another Negro without invitation into his home. Nor does any white allow another white into his home unless he is a welcome guest.

That this philospohy of social equality is sound, the whites will eventually agree and all the Negroes should see a great step forward in it. If we are prepared to guard the purity of our own race others will have nothing to fear from us, nor we from others. As we said, we are happy to notice that such a change is forthcoming among the Negroes. And in no small degree was this philosophy boldly preached by Marcus Garvey, that Negro with a far-seeing vision.

American Civil Liberties Union Sees Continued Violation of Negro Rights

Report Portrays Legal Restrictions Over Large Section of Nation—Views Intolerance as "Deeply Intrenched"

The constant violation of Negro rights continues unabated, according to the American Civil Liberties Union, which mailed out the tenth annual report of its activities on Saturday.

An illuminating map, the first of its sort ever printed, vividly displays those States having legal restrictions on the Negro race. Ten States exert denial of the right to vote, to marry with whites, and enforce segregation in schools and on public conveyances. Five others carry the same restrictions except the right to vote. Two others forbid intermarriage and school segregation is enforced. Thirteen others forbid intermarriage.

The sixty-page pamphlet states that repressive measures against the agitation of unpopular causes have been increased by new laws and court decisions; that the extensive machinery of repression created since the war has been used chiefly in strikes and against radical propaganda in industrial centers; that violations of Negro rights continue unabated; and that religious and racial intolerance is firmly intrenched.

Public opinion, however, is, on the whole, more alert to defend civil liberties and to oppose repression, according to the report, while more newspapers speak out against repressive tactics; the Civil Liberties Union gets increased support for its campaigns and views, and defense organizations of those whose rights are attacked "are alert and, on the whole, stronger."

Conditions Growing Worse.

Correspondents of the union report from forty States early this year that "conditions were the same in thirty-one States, worse in three and better in six. They were reported worse in California, Georgia and Wyoming; better in Idaho, Indiana, Iowa, Kentucky, Massachusetts and New Jersey."

These correspondents reported that "the Communist and left-wing labor groups were the chief objects of attack in thirty-two States; Negroes in eight." The chief agencies inspiring the attack are the American Legion, cited by twenty-four correspondents; public officials, eleven; Daughters of the American Revolution, seven; Fundamentalists, four; Chambers of Commerce, four." The report States that "the Ku Klux Klan was not mentioned by a single correspondent; it is the first year since 1922 in which the Klan has not appeared as an active factor in intolerance and repression."

Under separate headings the report gives detailed comments regarding "Court Decisions," "Repressive Laws," "Political Prisoners," "Criminal Cases," "The Police and the Reds," "Injunctions Against Labor," "Aliens' Rights," "Intolerance in Schools and Colleges," "Censorship," "Haiti," "Fascist Propaganda in the United States,' and "Professional Patriots." It also gives a summary of all the law and court decisions interfering with civil liberties.

The text of the report is illustrated with five maps, showing "State laws aimed at radical activities," "Areas of constant trouble," "States having legal restrictions on Negroes' rights," "The areas of repression in Pennsylvania," and "States with laws establishing religion in public schools."

The union announces that, aside from issues now pending in the courts, it is undertaking the following activities:

1. A test of the anti-evolution laws, to be carried to the United States Supreme Court.
2. A test of the Bible-reading laws, to be carried to the United States Supreme Court.
3. A general campaign in Pennsylvania under the auspices of a State committee to repeal the sedition act, take the State police out of strikes, abolish the coal and iron police, to take from sheriffs the power to suspend civil liberties, and to force the incorporation of closed company towns.
4. A campaign in Massachusetts to abolish the censorship, especially in Boston, over meetings in licensed halls and parks and over theatres—under the auspices of the Massachusetts Civil Liberties Committee.
5. A campaign in Congress and State legislatures to modify the powers of courts to issue injunctions in labor disputes.
6. A campaign to restrict censorship powers of the Post Office Department over obscene matter and birth-control information.
7. A general campaign against censorship of movies, talking movies and the radio.
8. Campaigns to check the lawless activities of the police in forbidding or breaking up meetings and picketing in strikes, and to abolish the third degree.

The report was sent out to the union's members, attorneys and leaders in civic organizations all over the country.

Racial Consciousness - 1930

CHESTER, PA.
TIMES

MAR 2 2 1930

From Other Viewpoints

THE CAPITAL N IN NEGRO

The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized, and in some languages, as for example the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The association is right in working for the capital N and the readiness with which so many newspapers, magazines, &c., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.—New York World.

EVE. RECORDER
AMSTERADM, N. Y.

MAR 1 1 1930

The Capital N in Negro.

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Republican

WATERBURY
CONNECTICUT

Capital "N" In "Negro"

The National Association for the Advancement of Colored People announces a list of 39 newspapers, magazines, book publishers and governmental departments that follow the practice of capitalizing the letter "N" in the word Negro. This list, to which the latest addition is The New York Times, is said not to be complete. It is gratifying to note that it includes five distinctively southern publications.

There is no reason in logic why Negro should not be capitalized if Indian, Caucasian, Mongol and Malay are to be capitalized. Negro is as much a race name as the others. If Negro is used in the narrower sense of American N[illegible] deserves capitalization as much as Englishman, Spaniard or Chinese. That the word Negro is not always capitalized is probably due to race prejudice, although that prejudice may not be always active in holding contemporary publications to the lower case "n." A policy fixed in times when racial prejudice was more active than it is now has probably survived in many publishing houses after feeling with respect to it has ceased to operate.

The Republican has long used the capital "N" as a simple matter of justice to the Negro race. To withhold the capital letter when referring to the black race, and to use it when referring to the white, the red, the yellow or the brown races, implies derogation for which there is no warrant. It would conduce to racial pride among Negroes if all publications in this country would adopt the upper case usage for the word Negro.

TELEGRAPH
ALTON, ILL.

MAR 1 1 1930

By Any Other Name

The Council of Clubs, an organization of negroes, has adopted resolutions requesting newspapers to cease referring to negroes as "niggers" or to use the feminine form of negro by appending the suffix, "ess." The argument is made that it is offensive to refer to Jews as "sheenies," or to Chinese as "Chinks," to the Irishman as "Paddy," or to the Italian as a "Dago," so likewise is "nigger" offensive to the people of negro race.

While one must sympathize with the request in the interest of acuracy of description, it is only fair to say that most newspapers long ago dropped appellations of the kind protested against, for the simple reason they were meaningless for the most part. The word "nigger" is of course a corruption of the perfectly proper word "negro," and both are derived from the Latin word "niger" meaning black. The addition of a "g" to the word, probably originating in ignorance, gives the word "nigger," and its use in a contemptuous form probably is due as much to use of it by negroes themselves as to any other reason.

The word "hunky" used generally to refer to people of the Balkan States had no reason, no origin in any authority at all. The word "dago," as referring to Italians, originally was used to designate Portuguese who came to this country, most of them giving as their point of origin San Diego, so they were called by the corrupted word "Dago." The word "Chink," applied to Chinese, undoubtedly is a corruption of the word that describes accurately their national origin.

The protest refers to the soubriquet "Paddy" as being offensive to the Irish. On the contrary it is a name dear to the Irish heart, celebrated in song and story—the Irishman's own abbreviation of the name Patrick.

The makers of the protest should first consider that the place to taboo the offensive word is among the negroes themselves. The proper word is "negro." Colored is not accurate scientifically as a race descriptio

TRIBUNE

Editorial

MAR 2 1 1930

THE CAPITAL N IN NEGRO

GOOD MORNING

Prompted by the editorial announcement in the New York Times that the word Negro would henceforth be spelled with a capital N in its columns, the National Association for the Advancement of Colored People is hoping that this form of designating the race will soon become general throughout the United States.

The capital N has always been used in The Tribune. This newspaper feels that such consideration is slight enough tribute to a gallant race, and that, while involving no extra effort or time, it contributes to the stimulation of racial pride.

In some languages, such as the French and German, racial names are not capitalized, but in English the names of races are capitalized and the fact that, in the United States, the Negro race alone should be designated with a small letter can hardly have been the result of accident. Such procedure seems to reflect the conviction of the white man in the early days of this nation that the Negro, in some way, was inferior.

The N. A. A. C. P. is right in its campaign for the capital N and the readiness with which newspapers and other periodicals have agreed to fall in line indicates that there was no intentional slight in the usage of the small letter. And it is a source of pride to The Tribune that this newspaper does not need a reminder of the justice of the capital N.

The number of southern newspapers which use the capital N is extremely interesting. The success of this movement is one more indication that the effort to relieve the acuteness of the racial problem is thoroughly sincere.

BOSTON, MASS
RECORD

MAR 19 1930

Should Be Capitalized

The Boston Daily Record endorses the sentiment expressed in the following article from the current issue of the magazine, "Time":

"In defiance of Webster, many a U. S. publication still spells Negro with a small "n," but capitalizes all other races. Long has the National Association for the Advancement of Colored People crusaded for orthographical equality, openly resenting what it called petty discrimination against its racial dignity."

The article added that the New York Times has announced it would make the typographical change from "n" to "N" as an act in recognition of racial self-respect.

The Boston Daily Record is among the newspapers spelling Negro with a capital initial.

COLUMBIA, S. C.
STATE

MAR 1 2 1930

"Negro" With a Capital "N."

Joining, it says, "many of the leading Southern newspapers as well as most of the Northern," the New York Times announces that it will hereafter print the name of the African race with a capital N—Negro.

The State felt long ago that this small courtesy and recognition was due the Negro people. Other races—not nationalities—have always received this typographical courtesy, and we saw no reason for denying it to the black race. We have always used capitals in printing such names as Indians, even Redmen or Red Men, Asiatics, Caribs, Maoris, Europeans, Caucasians, Ethiopians—as a race group, not Negro, or even as Negro and even tribes and peoples among the black folk, like Zulus, Bantu, Pygmies, and so on and on. Why discriminate?

Besides, the use of the capital N serves to make a needed differentiation of the Negro as a race and as members of such a race, from the mere descriptive term to indicate dark peoples. We believe the Negroes thmselves prefer this name to any pretentious or timorous euphemism—such as "Colored people," or Afro-American.

We deplore, however, the weasel effort to slur the name by calling it, as is too often the case in the United States and almost the universal practive among Englishmen, "Nigger." To be sure, the Britishers, in their eternal whiteness, call all dark races, no matter if as distinguished as and with loftier ideals than their own, by this term. Fuzzy-Wuzzy and an Indian Prince of the blood and exalted tradition of the Aryan breed, are both "niggers."

We might leave this absurd and sneering foppery to the British, and know and call the dark people of this country the Negro.

KNOXVILLE, TENN.
JOURNAL

MAR 25 1930

With a Capital N

Much recent discussion of the use of a capital "N" as the proper spelling of the word "Negro" has increased the vogue of a wholly reasonable style.

The Negro race is as separate and distinct in the list of human divisions as any other race or nation.

If it is customary to consider the designations of the others as proper names, there is no reason for making an exception of this. In many cases no doubt, it is done from carelessness.

The discussion has come up, as it happens too, in good time. A little later it might have meant nothing.

For in this day of flattening out our newspaper style, we do well to keep "Congress," "President," or even "America" from going down to l. c., what with "neptune," "titanic," "mediterranean," et cetera, losing their capitals once your eye is taken off of them, and with a patriotic people like that of France making nothing of spelling "french" with a little letter. But since our custom so far in this country, is to spell the names of races and peoples and nations with their initial letters in capitals, it is a recognition due the Negro that we give that name the same distinction.

To refuse it would be an act of discourtesy little countenanced by people who know and understand the value of the Negro to the future development of the future no less than to the past.

It is only ignorance or narrowness of mind that fails to recognize the place the Negro occupies in the new order of things, and only by dull prejudice that any of us are blind to the reasonable and just ambitions by which members of this race are conscientiously fitting themselves for the many and great opportunities that are theirs.

Our Negro population is furnishing more and more a substantial group to the growth and success of every community of which they are a part.

What they are doing in literature, art, the drama, music, criticism, and teaching, in medicine and in law is a part of our history.

Their help in the substantial trades, in building, road making, farming, and in upholding the fabric of our well ordered lives is a vital fact in our entire destiny.

Our friendship for them, our inherited affection, and our appreciation of them as a race forbids any satisfaction in the chance that they may outlive the differences between them and us.

Our hope is that no alien civilization may make them in soul and instinct other than the genuine and unique people that they are.

We trust that their future growth and usefulness in the make-up of the nation may rest on foundations of character and genius peculiarly their own.

But in this we do not underestimate the value of their citizenship nor of their impress on Southern life.

The spelling of the word Negro in the way that by all the simple rules of our language it should be spelled seems the least of all the expressions of friendship that we are glad to make.

REGISTER
Norristown Pa.

APR 23 1930

THE CAPITAL N IN NEGRO
(From New York World.)

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The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, &c., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

Racial Consciousness - 1930

FIRST NEGRO STATE CONVENTION IN THE UNITED STATES

Afro-American Presbyterian 6-19-30

(By Col. Fred. A. Olds, in The Charlotte Sunday Observer.)

Charlotte, N.C.

(Concluded from last week)

Need of Education

"We desire education for our children that they may be made more useful in all the relations of life. We most earnestly desire to have the disability under which we formerly labored removed and to have all the oppressive laws which make unjust discrimination on account of race or color wiped from the statutes of the State. We invoke your protection for the sanctity of our family relations. We most respectfully and earnestly pray that some provision may be made for the care of the great number of orphan children and the helpless and infirm who, by the new order of affairs, will be thrown upon the world without protection; also that you will favor, by some timely and wise measures, the reunion of families which have long been broken up by the war or by the operations of slavery.

"Though associated with many memories of suffering as well as enjoyment, we have always loved our homes, and dreaded as the worst of evils separation from them. Now that freedom and a new career are before us we love this land and people more than ever before. Here we have toiled and suffered, our parents, wives and children are buried here and in this land we will remain until forcibly driven away.

"Finally, praying for such encouragement of our industry as the proper regulation of the hours of labor and the providing of the means of protection against rapacious and cruel employers, and for the collection of just claims, we commit our cause into your hands, invoking Heaven's choicest blessings upon your deliberations and upon the State!"

The document was signed by James H. Harris, chairman, John P. Goode, George A. Rue, Isham Sweet and John Randolph, Jr., Commtitee.

Greeley's Address

An address of Horace Greeley, editor of The New York Tribune, "To the Colored People of North Carolina," was read. He had been asked to be present and speak, but had another engagement and sent a letter. He urged the Negroes to be hopeful, saying that for 30 years he had ardently wished for a free country, and now saw it. He said:

"Be hopeful. Great reforms are seldom completed in a moment. But for Northern subserviency, so enormous that they were justified in expecting to be aided by it in the field as well as in the cabinet, the slaveholders would never have revolted. But for the imbecility in high places and incapacity, if not treason also, in the direction of our armies, the rebellion would have been speedily suppressed without seriously affecting your condition—possibly with new concessions and guarantees to slavery.

"Be patient. You may not win full recognition of your rights directly, but the effort will never be abondoned until its success is assured. And we are no longer resisted by a vast tenacious, pecuniary interest; an all but omnipotent 'vested right.' Slavery, the tree whereof Negro hate and white prejudice of color are branches, has been cut down. There is still vitality in the roots, but the branches are bound to wither and decay. Yet this is not the work of a day and we must learn to labor, and, if need be, to wait.

Peaceful and Diligent

"Be peaceful. Do not be seduced or provoked to resist lawful authority with lawless violence. Better suffer wrong in silence than be worsted in invoking the protection of the laws. You see what the slaveholders have incurred by resisting authority and force. Let nothing swerve or tempt you from the ways of peace. If you are oppressed and abused, appeal to Congress, which will soon have been clothed by the the impending constitutional amendment (to abolish slavery) with power to redress your more flagrant wrongs. Whoever among you resists laws gives a signal advantage to your enemies. Better suffer and trust.

"Be diligent. I am exhorting you to steadfast industry. You have had enough of that. Not being fools, you know you have to work hard for all you get, and probably for something more. There can not be a hundred of you who do not know that you are to work out your own pecuniary situation or miserably perish. But you must be equally diligent in educating yourselves and your children, and must not grudge working an extra hour a day, if needed, to provide yourselves with teachers and books. It is indispensable that all of you, or nearly all, acquire the rudiments of a substantial education, at the earliest moment, and that you should keep on acquiring useful knowledge at every opportunity, to the last day of your lives. Your alleged ignorance is now one of the chief pretexts for denying you the right of suffrage.

Seek Self-Respect

"Respect yourselves. Refuse to minister to the vicious appetites of others no matter what is the temptation. Stand quietly and respectfully aloof from all whites who see fit to regard you as inferior merely because of your color. Keep away, or get away, from all cities, unless you are sure of making money rapidly and virtuously therein. Hold no volutary relations to Negro haters and bestow no patronage on them, though this compels you to go without comforts you might otherwise enjoy. Trade with and patronize your own friends. Do not fail to encourage your brethren who embark in trade or other fruitful industry; keep out of debt; work if possible for men you esteem and trust; and all of you become land-owners as soon as you can without running into debt. Few know how much land there is in an acre, and North Carolinians understand this less than most others. If you each had a cabin and four acres of land you would need never more after next harvest to look for work; while those who want help (workers) would come looking for you, offering you fair wages, living wages.

"Finally, stay where you belong It may by and by be well to emigrate, but not now. North Carolina is a noble State, with her resources mainly undeveloped. Her climate is admirable, her soil better than is supposed; her inland navigation, water powers, timber, minerals, etc., sources of unsuspected wealth. Work for the best wages offered by good men until you can save the means of employing yourselves; strive to win the respect and esteem of the better whites and keep clear of the worst ones, and be sure that, when you shall, by your thrift, have made yourselves independent and desirable customers of merchants and others, your righteous demands for enfranchisement can. if not already granted, be no longer successfully resisted."

This letter is signed: "Your Friend, Horace Greeley," and is dated New York, September 12, 1865.

Teachers and Preachers

There was a discussion by the Convention of a recommendation by the business committee "that colored teachers and preachers be employed where they could be had of competent cultivation." This was discussed at length by a dozen members but was tabled; the discussion being largely on teachers and when they should be considered "competent."

An Equal Rights State League was formed, with James H. Harris, President; J. R. Goode, Vice-President; Isham Sweat, Secretary, and an Executive Committee composed of William Cawthorne, of Warren; G. W. Melcher, of Cabarrus; William Smith, of New Hanover; J. Roberts, of Chowan; J. Bowman, of Cumberland; H. Fuller, of Franklin; A. Prather and L. Johnson, of Wayne; J. T. Schenck, of Mecklenburg, and J. Nixon, of New Hanover.

A committee was appointed to ask General Ruger "for protection for certain delegates returning home where bitter feeling existed against the Convention."

The State Constitutional Convention met in the Capitol at Raleigh, October 2, 1865, and elected Edwin G. Reade, of Person County, President. October 4 it appointed the following committee on the Abolition of Slavery:

B F. Moore, Thomas Settle, R. M. Henry, Edward Coningland, George Howard, John Norfleet, Alney Burgin, Samuel S. Jackson, R. S. Donnell, Daniel L. Russell, L. L. Stewart and W. T. Faircloth.

Appeal to Legislature

On the fifth President Reade announced a message from Govmemorial (given above) from ernor Holden, transmitting the the Negro Convention. The me-

morial was read and referred to a committee composed of John Pool, Jesse R. Stubbs, Montfort McGehee, Ralph P. Buxton and Alexander McIver. Thomas Settle, of the Committee on the Abolition of Slavery, reported an "ordinance prohibiting slavery," and recommended its passage. It was read, and passed first reading. October 2 it passed second reading, 109 yeas, nays none, and on the eighth it passed final reading and was enrolled, in these words: "That slavery and involuntary servitude otherwise than for crimes whereof the parties shall be duly convicted, shall be and is hereby forever prohibited in this State." This ordinance was ratified by the Convention October 9 and by the people of the State at the election on the second Thursday in November, 1865.

An ordinance which was ratified provided that all ex-slaves who had cohabited as man and wife might go before a clerk of court and acknowledge that fact and that this acknowledgement should be conclusive evidence of the fact of marriage between them, and that the clerk should enter the same in a special book.

Slavery Abolished

The Convention adjourned October 19, until May 24, 1866. President Reade in his address at the adjournment, said: "The element of slavery which has so long divided and distracted the sections, has by unanimous vote been abolished. Every man in the State is now free. The reluctance which for a while was felt to the sudden and radical change in our domestic relation—a reluctance which was made oppressive by our kind feelings for the slave and by apprehension of the evils which might follow him—has yielded to the determination to be to him, as we always have been, his best friend; to advise, protect, educate and elevate him; to seek his confidence and give him ours; each to occupy appropriate positions towards each other; to cherish for the past and to cultivate for the future those strong mutual attachments which have been hallowed at the hearthstone, in the church, in the sick room and at the grave."

Thirteen Most Important United States' Negroes

Informer

(Continued From Last Week)

* * * * *

Ernest E. Just reflects considerable glory on Negroes in general, and that is because he is one of them. He is one of the few whose importance extends beyond the boundaries of race into the extensive fields of humanity. He is not simply a Negro zoologist; he is an important American zoologist. His contributions to scientific journals on the physiology of development are of inestimable value to the white world as well as to the black. 1-5-30

Tuskegee Institute is the most important school of its kind anywhere, and any man who heads it becomes by that fact, important, whether he be mediocre or great. Dr. Moton has shown himself to be fully qualified for his task. He is more important, however, as spokesman for Negroes of America than as principal of Tuskegee. Moton Texas

Since the publication of his "What the Negro Thinks," he has been more and more frequently quoted as representing the most progressively intellectual Negroes as well as the hordes in Dixie. That is nonsense, of course. The fact that he has been elevated to universal leadership by his good white friends, however, does not in the least lessen his importance.

A. Philip Randolph achieved the herculean task of organizing several thousand workers into the Brotherhood of Sleeping Car Porters and getting them recognized by the American Federation of Labor. He thus becomes the man who holds the confidence of more Negro toilers than anybody else in the country. Being a man of strong personality and well developed oratorical gifts, Randolph is influential among other persons than those who immediately follow him. His position among Aframericans is undoubtedly one of real importance.

It is significant that the man who has done most to make books by and about the Negro available to the black man is himself a Negro. Arthur A. Schomburg's splendid collection of books and pamphlets, brought together over many years, was bought by the New York Public Library and placed in the 135th Street branch in Harlem. Mr. Schomburg has read all these books, and can relate their contents; but this fact is not so important as the fact that his unusual talent has made it possible for everybody else to read them.

Carter G. Woodson and Monroe N. Work are the most important of our historians. Dr. Woodson in his series of works on the Negro in America has furnished data that are essential to an accurate knowledge of the black man in the early days of the republic. He has done more than that.

As every Negro writer knows, there is a wealth of stuff that white publishers will not touch. Dr. Woodson has met this situation by organizing the Associated Publishers, in Washington, and publishing his various historical studies. "The Journal of Negro Life and History," now comprising fourteen volumes of approximately 400 pages each, each volume being packed with facts that few Negroes and fewer Causacians have ever hearo of, is published there.

Monroe N. Work is a historian of somewhat a different kind, but whose importance is incomparable. His work consists chiefly in editing the Negro Year Book and conducting an information bureau relating to the black man in the United States. The Negro Year Book is a collection of historical data that is invaluable to the person who seeks to be well informed. His "Bibliography of the Negro in Africa and America" is a weighty volume that purports to contain the title of every book, pamphlet, and other manuscript bearing on the Negro ever published in America.

As I have already said, there are more than thirteen important Negroes in the United States. As a matter of fact, we shall not know precisely how many there are until the figures of the recent census are made public. The total number of Negroes credited to us by the United States census will be the total number of important Aframericans.

Racial Consciousness- 1930

The Thirteen Most Interesting Negroes In The United States

By

EUGENE GORDON

member of the editorial staff of the Boston Post

Continued from Last Week

Then there is another Johnson who is equally interesting. Three times have I heard Mordecai Wyatt Johnson, B.D., S.T.D., D.D., speak from the platform, and I liked him less each time. I do not care ever to hea him again. Well, that is not quite true I think that if I were given assurance beforehand that he would not try to convince his white audience that after all, he was a member in good standing of the traditional Negro school of oratory—well, I might go. But I do not like monkeyshines in public speakers, unless the act is supposed to be in their repertory.

Of course, it is all a matter taste. My taste chances to run in the opposite direction. Mr. Johnson is an important personage in Aframerica and like Nannie Helen Burroughs he is influential. A man in a position like his would be interesting even if he did not say "How'd" for Howard, "cha'chter" for character "ve'y" for very, and "Jipan" for Japan. These litle characteristics of speech bu tendear the man to the people whom he leads. And he does lead them most effectively, whether it be in singing of a spiritual with the refrain "glory hallelujah" or as the hard-working head of an institution still spoken of at times as "the capstone of of Negro education." Dr. Johnson is interesting, too, as typifying the Negro college president; as a rather noisy and blustery pulpit orator of less than profound scholarship; as a man who would be idealized as a Baptist pastor of a sedate country church. He is an earnest man, just a litle pompous and self-conscious in the destiny a blundering fate thrust upon him; but, fortunately for the boys and girls who look to him for leadership, he is fully aware of his responsibility, even if aware also of his inabiltiy to fulfill it. Very interesting. Very, very interesting!

GEORGE SCHUYLER

I do not agree with the Bostonian who said that Nannie Helen Burroughs and William Pickens, A.M., Litt.D., would make a hell of a fine vaudeville team. I should prefer to see Miss Burroughs paired with Professor Alain Leroy Locke, A.M., Ph.D., in such a venture, if there had to be such a team. I doubt seriously, however, that Dr. Locke contemplates going into vaudeville. Certainly he has not indicated such an intention in any of the public speeches I have heard him make. But if he should appear regularly on the platform with Miss Burroughs as he has appeared once at Ford Hall, the program would contain a balance that it would lack if Mr. Pickens appeared with her. For, although a profound thinker and a man of scholarship one whose formal education rests on a substantial foundation. Mr Pickens is interesting to me principally as a Negro who will go a long way to make his Caucasian audience guffaw. His ludicrosities differ from Miss Burroughs's in that his invariably cover a philosophical seriousness. Yet the average white audience would probably overlook this distinction between two speakers whom it would think of as "typical darkies." if Mr. Pickens and Miss Burroughs should chance to travel together on a lecture tour.

Secondarily. Mr. Pickens interests me as a writer—in excellent English—who has a radical point of view regarding many things. There are so few Negroes whose minds ever stray from the narrow groove of conventional and predetermined thought that when we discover a mind that does stray away independently we regard it with curiosity. if not with amazement. Pickens's is such a mind. It is his diversity of talents,—his penchant for buffoonery, his splendid scholarship, the originality and stamina of his thought,—which make him one of the most interesting personalities in America.

IV

I thought that Julian David Rainey, L.L.B., would be a total eclipse for the next four years, he having just entered Boston's legal department for the duration of Mayor James Michael Curley's term of office. But I have changed my mind about it. A less clever politician would undoubtedly be obscured behind a mass of municipal law minutia, but Rainey had not been in office two weeks before he was laying a massive wreath at the foot of Lincoln's statue in the face of a half dozen greedy newspaper cameras. It may be forgotten that he was the man who headed the Negro Democrats of the country in the latest presidenti campaign, but all literate citizens are going to be reminded constantly that Julian David Rainey still knows the value of publicity.

I know Rainey better than I do any other person I have so far mentioned. We were drafted about the same time and were at Camp Devens together from the middle of December, 1917, to the middle of January when we were shipped to Camp Upton. Having had a little military training previously to being inducted into the army, I was acting sergeant of the Negro detachment at Camp Devens when Rainey swaggered, that cold afternoon, into the cramped, boxlike orderly room.

I took up the pink card and prepared to enter his record upon it. His name?

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"I'll ask for educational qualifications later." I told him, and thought it well to tel him also that he was NOT Julian D. Rainey, Esquire but Private Julian Rainey, National Army. U.S.A.

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"Well, you see. I'm pretty strong politically in Boston. And with my academic training, and all that, I thought I might as well get the best that this man's army had to offer."

"Oh, I see. What did you expect the general to give you?"

"Didn't expect him to give me anything; wanted him to help me get into the officers' training camp here."

I, too, had hoped to get into the officers' training camp, and resented this upstart's avoidance of all military channels to attain the same difficult end. "How'd YOU get to see the general?" I asked, hoping he did not notice the enviousness in my voice.

"Oh, I had a letter of introduction from Governor McCall." The airy nonchalance! He fished a cigarette from his pocket, and lighted it.

"No smoking in here!" I snapped. His colossal ego irritated me.

He has irritated me on occasion ever since. For it was he who got Al Smith as near the White House as Al will probably ever get. It was Julian David Rainey who elected Curley in Boston. It is he who is really the power behind the Curley throne. It is he who advises his honor in all matters involving nice legal judgment. And it will be he who will put James Michael Curley into the governor's chair. I suspect that he has secret plans for making Curley President. He has not said so, yet.

When I first knew George Schuyler, thirteen years ago, at the officers' training camp at Des Moines, I was unaware that his middle name was Sam. Not that it matters. It has nothing, really, to do with the story I am telling about him, except that the fact now seems funny. I don't know why it seems funny that George S. Schuyler's middle name should be Sam. Anyway, he interested me from the first, and for two reasons: he used to boast about being the blackest man in the Twelfth Company (and he was) and he was not only intelligent (a condition usually unheard of in a soldier of the regular army) but inclined toward intellectuality.

Schuyler came to Des Moines with a large contingent of troops from the 25th Infantry sent to take charge of training the cadets from civilian life. He was a corporal and was rather cocky and smalt alecky. At the same time, he was brilliant enough to be regularly detailed as instructor of the rookies in those subjects too abstruse for the average regular army man. I did not like him particularly then, and searching now for a reason, I think it was because of his adolescent cynicism.

After the war, I heard of him again, now one of the editors of the Messenger. Most of the cynicism had been pounded out of him by ruthless experience, and that which had replaced it was, to me, far preferable. I refer to his mellowed humor and the keen cutting edge of his satirical criticism.

Never a profound thinker, Schuyler has been interesting to me because of his ability to adapt to his own uses the ideas of others. He is a close and accurate observer, and certainly one of the most effective antidotes in Aframerica for self-sufficiency and inflated complacency. A thoroughly interesting chap.

As I said elsewhere some time ago William Monroe Trotter is an A.M. from Harvard, but succeeds in hiding that fact in what he writes. It is not what Mr. Trotter writes, however that renders him interesting, but altogether what he does. More than any other Negro in the United States, William Monroe Trotter has agitated and fought for complete Negro freedom. As national corresponding secretary of the National Equal Rights League, he has sent out thousands of protests, to Presidents and Governers, to Senators and Representatives,—to everybody in authority whose voice might profitably be raised in some Negro's behalf.

Mr. Trotter is one of those persons who will have to die before they can command appreciation. He gives himself completely to the cause of Negro rights, yet is looked upon with mingled humor and scorn by most of Boston's colored population. These people are unconcerned save in so far as injustice touches them personally; indifferent about those invaluable things for which Trotter has slaved and suffered until he is old, bent, gray, saddened, and — still pugnacious.

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The fact that Walter Francis White has not yet been caught, flavors these experiences with a pungent spiciness. He gets a peculiar delight in boasting of his ability to pass; a peculiar pleasure in reminding his hearer or his reader that he could be as white in practice as he actually is in name, feature, and complexion. From all this boasting he seems to achieve a certain satisfaction to vanity I believe that his chief reason for remaining on the nether side of the color line is the occasion the act affords him to boast of the sacrifice he is making for his mistreated darker brethren. I do not mean that I doubt Mr. White's sincerity; I do not doubt it. If he is actually guilty of my charge, he is unconsciously so. Which indeed, would make him all the more interesting.

V

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THE THIRTEEN MOST INTERESTING NEGROES IN THE UNITED STATES

By EUGENE GORDON,
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Continued from Last Week

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CHARLOTTE, N. C.
OBSERVER

APR 22 1930

Speaking Up for the Capial N.

To the Editor of The Observer:

In the issue of Saturday, 19th inst., an editorial appeared "Why Capitalize 'Negro,'" under which you gave your reason for spelling the word with a small "n," or rather, a decapitation of a race.

Your reason as given was as follows: "The negro is of Ethiopian or African extraction. When he is referred to either as an Ethiopian or an African, then that word is capitalized, just as we capitalize the words Caucasian or Englishman in referring to a white man or a man of English Nationality. In using the term 'John Doe, white,' as distinguished from the negro race, most certainly the word 'white' would not be capitalized. Similarly, why, in referring to 'Sam Brown, negro,' should the word 'negro' be capitalized?"

Your sociological views as above stated, to my mind, are very misleading, in that you present "color" as the predominating feature in the race thereby destroying ethnologically the very thing which gave rise to the demand of the use of the capital letter with which the name is spelled.

The word color may be applied to the race as your dictionary would give it, but as the opposite of "white" may be black, brown, yellow or any other color desired, having pre-eminence in shades, do not of themselves make a race or produce an ethnological fact whereby a special racial group has come into being.

The negro, being a separate and distinct group, yet, an upstanding race and character, should be spelled with a capital N because he is a special group and known better in science from an ethnological viewpoint than sociological.

The word "white" has no more definite meaning than the word "black," so that when applied to a race, no one expects it to be capitalized; and there is, to my mind, no grammatical error nor destruction of good taste editorially to the leading papers of the land, such as The Charlotte Observer and a few other Nationally known newspapers, when they capitalize the word because they are speaking of a special group of human beings, which does not have an opposite as does the word "white," which is opposite to "black;" when this is done there will not be a decapitation of a race which throws it among the common stock, giving it a place unaccounted for in the ordinary walk of life.

R. ALEXANDER CARROLL.

Lancaster, S. C., April 19.

Racial Consciousness-1930

HOUSTON SAMBOS SEE MIDNIGHT SHOW!

Those six hundred odd Negroes, who considered themselves fortunate and honored by entering and departing from a back door of a white theatre Thursday night of last week, merely to see an all-Negro talkie, "Hallelujah," ought to find some solace in the fact that their act did much to disgrace and discredit the Negro race, and to encourage the dominant race to regard and treat the race as children, or perhaps better stated, as ignorant "darkies" and silly "niggers!"

How any self-respecting Negro could so stultify his manhood by such conduct, when the same picture is to be offered the race at one of its own local playhouses (and at a cheaper price), is too much for The Informer to fathom.

Perhaps these squatting Senegambians, who stood in line in the cold at the back door of this white theatre, waiting to be admitted to a "before day" special showing of this all-Negro sound picture, were laboring under the impression that the colored theatre's showing of this film would be inferior to the white theatre's; or that the Lincoln would delete certain parts of this talkie.

Or maybe they considered themselves highly honored by being permitted to enter this white playhouse and sit on the first floor despite the fact that they were compelled to employ a back door and pay a stiff price for this "special privilege."

Isn't it funny how some of our people reason and what they often consider "special honors?"

All of which reminds us of a joke told by a Negro, who said that he was the only person of color that the governor of a certain Southern state spoke to while in the city, and here is what the chief magistrate of that state said to the Negro in question: "Get out of the way, nigger, and let me pass!"

It is time for Houston Negroes to cease becoming peeved and insulted when some member of the other race refers to them as "boys" and "girls," for too often our conduct is so silly and childish that we impress other races that our mentality is below that of children.

Men and races are not judged and rated by what they proclaim but rather by what they do or fail to do; and, measured by this standard, those six hundred odd Negroes, who slipped into that white playhouse at midnight, proved themselves typical Sambos and as utterly void of those finer traits and characteristics which distinguish red-blooded and self-respecting races from those racial groups who have no such attributes and sensibilities.

The Informer knows that some of these blacks will contend that they were spending their own money, that they are free and have the right to do as they please, but this type of reasoning is occasionally fallacious; for no Negro has a right to so conduct himself as to bring reproach upon and disgrace to himself, his family and his race.

The criminal Negro has the same logic and thus he proceeds to commit crimes, and as a result the entire race is held up to the world as being vicious, bestial and unworthy of the rights and privileges exercised and enjoyed by other intelligent and civilized races in this country.

In fact, no person or race is free as long as he or it is jim-crowed, segregated, humiliated, prescribed against, outlawed and forced to use side and back door entrances to white theatres. Only slaves are treated thus, and only slaves or nincompoops will submit to and endure such treatment when there is no occasion or justification for so doing.

As long as any Negroes are willing to expose themselves to jim-crowism, humiliation, discrimination and other inequalities and, by so doing, subject other members of the race to the same ills and evils, just so long will the entire race be regarded and treated as a herd of cattle or mere chattel.

What we do in this and other respects speaks in such vociferous tones that other races can not hear our preachments about the fine traits and good qualities of the race.

The Southern philosophy concerning the Negro is that the worse the black is treated, the better he likes it and the more he admires the person or persons who mistreat him.

The Holy Writ lays down an unassailable truth when it says that "by their fruits ye shall know them;" and if the Houston Negro is to be judged and appraised by his fruit (in the light of the Sambo stunt staged last week at a local white playhouse by over six hundred members of the race), then our racial rating will be very low and other races will continue to look upon us with disdain, disfavor and contumely.

Principles are more to be desired than pleasures, and an unprincipled race must content itself in the role of doormat and footstool for principled races; and much of the cry and hullaballoo raised about "race rights" will fall upon deaf ears and unsympathetic hearts, for no race has ever come into full fruition by adopting and pursuing a pussyfooting policy.

Yes, over six hundred Houston Sambos saw a special midnight show at a white theatre, but their act did much to lower them and their race in the estimation and esteem of all self-respecting people and races; and further demonstrated the patent fact that the Negro (generally speaking) has not learned his first lesson in race building and self-respect.

SHOULD HAVE 50 MEMBERS IN CONGRESS

New York, Jan. 3—Speaking over the radio from Station WEVD on New Year's Day, William Pickens, Field Secretary of the National Association for the Advancement of Colored People declared his conviction that the Negro ought to have at least 50 seats in the Senate and House of Representatives combined.

"According to the proportion of his numbers," said Mr. Pickens, "the Negro should have today at least 50 members in the House and Senate combined. Even if representation were based on proportionate wealth, he would still be entitled to four or five members. But if representation in the government were based on hours of real hard work, he would have much more than his numerical proportion. He is at least a tenth of the entire population but puts in much more than a tenth of the working hours."

In his address Mr. Pickens summarized the gians made by Negroes in the United States during the year and pointed out the handicaps they were still struggling against, including the segregation movement, lynching and economic discrimination.

INSULT TO RACE IN BOOK OF KOWLEDGE

Word "Nigger" Used Frequently In Poem For Little Tots

An insult to the race contained in the latest edition of the "Book of Knowledge" was brought to the attention of school officials this week by Mrs. Adella Williams, of 56 U street, N.W., who urges that parents refuse to purchase the set for their children until the offensive matter has been removed.

The "Book of Knowledge" is a compilation of facts issued by the Grolier Society and has been recommended by the school authorities of many cities as a home reference library. While no official stamp of approval has been placed on the set by the local authorities has been indorsed by many individual teachers.

"Nigger" Poem

The article which Mrs. Williams point sout as being objectionable is contained in Volume 12 of the set in which a number of poems are compiled for children. "The Story of A Blackamoor" tells of three white boys who were turned black because they made sport of a Moor. The impression is created early in the child mind that to be black is a curse, Mrs. Williams points out, and the word "Nigger" is used throughout the poem.

Some of the objectional paragraphes are reprinted below.

They screamed and laughed—yes all three,
When that poor nigger they did see;
Because as black as soot was he.

* * * * *

Just then passed by who do you think?
All laden with a pot of ink,
He called out in an angry tone,
Boys leave that Blackamoor alone
For if hetries with all his might
He cannot change from black to white.
The Nigger boy in front you see
Followed by the unlucky three,
If they had kept their sneering back
Never would have been turned black.

The simplicity of the poem, Mrs. Williams declares, shows clearly

that it is intended for children between the ages of five and twelve which is entirely too early to create the impression that the words "black" and "Nigger" are synonymous. A protest will be filed with the publishers.

WASHINGTON, D. C.
POST

JAN 14 1930

Negro History Week Program Announced

The Association for the Study of Negro Life and History announced yesterday its program for the annual celebration of Negro History week, which begins February 9. Plans include a banquet for 400 persons and a mass meeting at the Washington Auditorium to honor the living Negro former members of Congress and to Representative Oscar DePriest.

The several former members as well as the representative from Illinois will make addresses. The association is also endeavoring to secure the presence of President Hoover on this occasion, although no President has appeared in such capacity before a Negro audience here since the time of Roosevelt and Taft.

Writer Says Highbrow Educated Negroes

—o—

Know Less About And Mean Less To The Race Than "Uneducated"

Points To Rutherford Binga

Washington, D. C., Jan. 28.—One of the most gratifying results from the efforts of the Association for the Study of Negro Life and History, according to the report recently made by Dr. Carter G. Woodson, is the interest in the movement shown by Southern white men in charge of State Departments of Education and Colleges. The Southern white press has also given warm-hearted support.

This is a new thought in the changing program of a regenerated South. The thinking element now realizes that you cannot inspire people by holding up before them what others have accomplished, while decrying at the same time the worth of their own particular group. They are now saying that if the Negro is to be inspired to keep above vagabondage and crime he must have held up befose him daily those of his own group who have demonstrated the capacity of the race.

Translating this new thought into action, these white educators are distributing Negro History Week literature, developing plans for appropsiate exercises and actually participating in them. They are directing their attention not only to imparting such information to Negro institutions of learning. This is especially true of teachess colleges, most of the heads of which are now saying to the white teachers of the South that they are not prepared to function efficiently in their respective communities unless they are informed on the Negro.

This new note is sounded in contradistinction to the wail of a number of so-called educated but misinfosmed Negroes who actually oppose the teaching of Negro history in the schools. This is especially true of those who have attended the most advanced institutions of the North, where, because of an intellectual prejudice, the Negro is mentioned only to be pitied or condemned while the Nordic is daily eulogized because of his sujeriority as exhibited by such oppressoss of the weak as Bismarck and Gladstone.

These Negroes, too, have been misled equally as much by the study of such marplots and murderers as Alexander, Caesar and Napoleon. Unusual characters of African blood like Antas, El-Sadi, Pushkin and Dumas have not crossed their path in their college career. Believing then that they belong to an inferior group these Negroes intellectuals spend their whole lives complaining about what the Negro cannot do and howling because certain white groups socially exclude them from their circles. White people tell these Negroes that they do not care to associate with them because they do not represent anything, and instead of refuting the charge by actual achievment these unfortunates spend practically all of their time trying to secure the enactment of laws to make the whites do what laws cannot force them to do without public opinion ehind them.

This answers the question, then, as to why the uneducated Negsoes of the country have accomplished so much more than these so-called educated but misinformed ones. The reason is simple. Men like S. W. Rutherford and Jesse Binga, who did not attend any school very long, never had the opportunity to learn in the higher institutions any such theory as the inferiosity as the inferiority of the Negro or the impossibility of his rising to a position of usefulness and recognition in the country. These practical men, therefore, never lost

WAS GENERAL SMUT RIGHT?

Gen. Smut stirred a tempest in a teapot at a meeting in Nev York when, after hearing a Negro quartette sing: "We ain goin' to study war no mo'," he made a speech in which he said "The Negroes, are next to the ass, the most patient of animals.'

The picture was so true all the Colored folks got angry Even Dr. Moton of Tuskegee, who told the South on one occasion he advised his wife not to ride in a Pullman, got angry and told the South African General **What The Negro Thinks** But why get "sore?" Not only Smuts but all other white people listening to us sing the meek and humble spirituals, visualize us as a patient people—"next to the ass" if not the ass in person. Perhaps the General knew we pay our money voluntarily to be insulted in alley-gallery jim crow theatres—not even a jackass would do that; perhaps he had iin mind our foolish use of the ballot in supporting known Negro haters because of a party label; perhaps he say how Negroes refuse to patronise other Negroes in business, industries and the professions, thereby closing the door of hope and opportunity in the face of their own children. Perhaps the General knew our history better than we know ourselves. So he said in effect that the Negroes are a lot of jackasses.

Why get sore—"Aren't We All?"

Third Annual Fact-Finding Conference Meets In Durham, N. C., April 17-18

1/25/30
Negro World. N. Y.

Will Discuss The Problems of the Negro—Dr. A. R. Shepard, President

DURHAM, N. C.—The third annual fact finding conference will be held in Durham on April 16, 17 and 18 for the discussion and solution of problems of the Negro, it is announced by Dr. J. E. Shepard, president of North Carolina College for Negroes, and also president of the conference. Conference headquarters will be established at the college and Negro leaders from all sections of the United States will be present.

The program for the conference is now in the process of formation, and Dr. Shepard is conferring with leaders in various sections of the country. A keen interest is being shown in the work, and the conference here is expected to be the most fruitful of any held previously.

The Fact Finding Conference was organized in Durham three years ago and is a national organization. Dr. Shepard was elected president, a position he has held ever since. Included in the conference are Negro men and women prominent in business and professional life and private and public life all over the United States. Both of the previous meetings of the conference were largely attended, and Dr. Shepard thinks the conference this year will be the most successful of all.

Racial Consciousness - 1930

SUPPRESSED HISTORY

Patrick B. Prescott, Jr., calls attention to a very interesting bit of South Carolina's history in his column "The Grist Mill" of The Chicago Whip. Says Mr. Prescott: "You don't hear anything of Hon. J. J. Wright. But he was one of the three supreme court justices of the State of South Carolina in the early seventies. And he was a full blooded man of color. Palmetto

"Decisions of the court of which he was a sitting jurist may be found in the early South Carolina Reports, from Volumes 3 to 11. In many instances he wrote the opinion of the court. Much of it is a fine bit of legal writing. These decisions are the final word of law in the state of South Carolina, and are binding today. Leader

"Caucasian boys study them and quote them as the law of the state. But you may be certain they are never told that they were concerned in or written by a colored man. Columbia

"In the state reports you find him simply 'Hon. J. J. Wright, Associate Justice.' In other words he is killed with honor. He is made to appear in the same light as his associates. Not that they mean particularly to respect him. But they do mean that no mark of disrespect shall be the means by which Caucasian generations shall know that the law which they quote was written by a colored man. 2-15-30

"This is but another tragedy of suppressed history. And then you are told that you have no history of which you should be proud."

This information was acted upon forthwith and we sought out the volumes of the South Carolina Reports cited. In 5 S. C. 55 we found the case Brothers V. Railroad Company which came before the S. C. Supreme Court in the November Term 1873. Sitting on that case were Chief Justice T. J. Moses, Associate Justice A. J. Willard, and Associate Justice J. J. Wright. The decision of the court, which was concurred in by all the Justices was written and handed down by Associate Justice J. J. Wright and reads in part: "It is difficult to prescribe any fixed and general rule which can apply in all cases where it is sought to make a railroad company liable in damages by reason of the loss of property, by the negligence of their agents in running their trains. The time, the place, the character of the property, must all be considered as elements through which the result is to be determined. To these must be added such other incidents as may be developed by the evidence—the whole to be regarded and weighed by the jury, in determining whether such negligence is shown as must make the Company liable." We cite this as an example of clear cut legal thinking by a black man in 1873. Negroes who came to positions of trust during the Reconstruction are usually pictured as ignoramuses and buffoons. Compare Justice Wright's diction with that of a Caucasian member of the House of Representatives 1930: "There's a whole lot a poor people that isnot paying taxes." There is much hidden and suppressed history that may help us the more fully to establish our claim to all the rights, privileges and immunities guaranteed by our constitution. Let's dig it up.

"TOO HEAVY TAX ON FRIENDSHIP"

Lawyer J. Thomas Newsome, of Newport News, in an editorial in the Star of that city, gave his views on the heavy tax on friendship. It is so true and presented in such a way that compelled us to here insert it: Tribune

Several years ago the writer of this editorial was called to Richmond, Virginia to assist in winding up the affairs of the defunct True Reformers Bank and to effect a revival of the suspended license of the Grand Fountain of the United Order of True Reformers.

It was an herculean undertaking, requiring the examination of thousands of records and documents. It afforded the study of fascinating bits of history and forced us to the conclusion that of proof of actual peculation and fraud there was very little if any traceable to the officers of the two corporations. Giving full consideration to the handicap of inexperience in handling the affairs of such institutions as the bank and the great benevolent order with the added intricacies of the insurance feature, we found that most of the "mismanagement" complained of against the officers was due to the ease with which they were victimized by their "friends."

Unable to resist the pressure brought to bear upon them, a pressure all the more irresistible because it was coupled with the prominence and proclaimed friendship of the applicants. Those in authority allowed persons to be initiated in the order who had not only passed the insurance age but who combined with their senility the added risk of poor health. 3-6-30

Notes absolutely worthless were discounted and the proceeds turned over to the makers who divided the same with the distinguished "endorsers" who had induced the discounting board in the name of friendship to lend them the people's money. Even in cases where the notes were made and endorsed by responsible parties they were frequently allowed to remain unpaid until their collection was barred by the statue of limitations. Savannah, Ga.

It would have hurt the feelings of good friends to force the collection in action at law.

Now, this working of friendship overtime is a serious menace to every business, profession, trade, craft or calling in which our people are engaged.

In the sacred name of friendship many an honest but weak and credulous individual is lead into lasting disgrace. The approach is often so insidious as to overcome the judgment of those who in ordinary circumstances would not be influenced.

Every Negro publication in the United States is beset by a regular cloud of such friends who seek to use the columns of the paper for their own advancement, carefully shielding their real designs by attempting to make it appear that they are conferring a favor upon the paper by having it advertise free of charge their wares or achievements in its columns. These newspaper parasites seldom if ever subscribe to the publication, yet are the most severe in their criticism of short-comings, never finding anything of interest in the paper, unless, of course, they themselves are mentioned in laudatory fashion. One would think that the only reason why they borrow such newspapers from those who are honest enough to pay for them is to show their friendship for the publishers who ought to be proud to know that they condescended to notice what these hard-worked gatherers of news have been able to put forth.

Items of no public value are frequently sent to the newspapers by this class of persons who become very incensed when they are not published and cannot quite understand how it is that although the editor and publishers are their personal friends that they should refuse to release their "contributions."

Down at Wilson, N. C., last week J. D. Reid, vice president and S. H. Stanback, cashier of the Commercial Bank of that city were sentenced to five years imprisonment in the penitentiary for receiving funds after the bank was known to be insolvent. This, paper, while offering no excuse for them, ventures the assertion that if they had not yielded to the importunities of friends who induced them to discount worthless paper their plight would have been a different one.

The Newport News Star takes this means of urging upon all of our institutions holding trust funds or carrying on business which puts them in contact with the funds of others, on in fact those who do any kind of business, that they keep them separate and distinct from friendship and run the business along business lines, politely and firmly refusing to allow their business to be mixed up with their personal or social obligations.

LIKE PARENT, LIKE CHILD

There is something desperately wrong with a community so ignorant of Negro history that in a whole class of school children, not one could tell who Fred Douglass was. What under the sun do parents talk about at home that the race's men and women of mark are never discussed in the children's hearing? What kind of interest have former teachers taken in their work that a whole class does not know famous Negroes? Is life all jazz or scandal, or just dumb endurance, that we shall huddle in misery instead of stretching out a yearning hand to Douglass, to Booker Washington, to Dunbar, to Sojourner Truth and our other geniuses who succeeded in spite of handicap?

Unlike the Kansas side, the Missourians of Greater Kansas City have concerned themselves little with literaries or any substitute for them. No debates, no reviews, no original efforts. An unending lot of meetings come and go, but this incident of the children shows how little they have improved our thinking. We should be ashamed of such purposeless lives. The parents have failed, and it is no wonder they have sent their children without protest to teachers who also have failed. At the same time we have kept informed of great men who were white, our eyes going one way while our feet went another.

Most of the 'race pride' which we talk about is just empty words, salve to our consciences, camouflage to fool the neighbors. We do not mean it, we cannot mean it, because we do not know the facts about our race which are the substantial foundation for pride. The children do not know Douglass because the parents do not know Negro history.

By now most of us have seen the recent screen offering featuring colored actors. "Hallelujah" they called it and by that name it is known and advertised. Both white and colored critics have been unstinted in their praise of this picture, and most liberal has been the commendation upon the genius of its director, King Vidor. The picture has been stamped and approved as among the finest yet to be produced in this country, and only here and there has been any marked disapproval or disdain for the production. In our opinion it is a weird, bizarre theme, splendidly acted, excellently directed and quite entertaining to picture-goers who are thirsting for something new and refreshing. As a moving picture it registers, but "Hallelujah" is more than a moving picture, it is an ingenious, subtle vehicle of race prejudice, it is a diabolic insinuation upon the religious integrity of the Baptist church, it is a contemptible portrayal of the weaknesses and misfortunes of a lowly people, it hurls a challenge at the church, ridicules and burlesques the ministry and holds up colored people of our country to disgust, jeers and disrespect.

Some say that this picture is true to life. It is not; it is far-fetched, strained and highly imaginative. Others say that it gives the colored people a chance to show their ability and talent on the screen. Heretofore they have been permitted to play the parts of the buffon, the villain and the fool and in "Hallelujah" there is no new departure. There are many unpleasant, things in human life that could be thrown on the screen, but before this picture we have not witnessed any these woven around the peculiar religious faiths and failings of any American people. We do not believe that any other American groups would sit by supinely and permit their religious faiths to be burlesqued as is done in the early creation of King Vidor.

Would the Catholic church permit a priest to be shown on the screen conducting himself as "Brother Zekiel" does? Would the Jewish people permit themselves to be underwritten in a screen production depicting a Rabbi in sensues, lustful, immoral role? The book "Elmer Gantry" brought down a storm of protest from white protestants and we do not believe that King Vidor could be lured by gold and diamonds to apply his genius in such a production. Billy Sunday's counterpart has not yet been thrown on the silver screen, nor has Aimee MacPherson, but "Brother Zekiel" is black, his people fickle and the American public gaping to see the black people from a new angle whereby new-found arguments may be propounded to prove racial inferiority and distinct differences. This picture feeds the prejudices of white America, it exaggerated the moral obliquity and turpitude of the average minister of the gospel.

Our people are so trusting, so implicitly confident, so credulous, so unsuspecting and simple-minded that it is many times necessary to grab them by the shoulders and shake them into a realization that they are being insulted, exploited and held up to general ridicule. We look for the good in everything and try to minimize the evil. In the schemme of existence in America our people must view the affairs of life as they actually are. They must seek the truth about these things. There is no survival value in living in the paradise of fools. American colored people may exult over the pantomine of Nina McKinney, they may go into ecstacies over the sweet voice and histrionic cleverness of Daniel Haynes but they must not close their eyes to the cold, calculating motives of Vidor who was directing this picture for the box office and not for the benefit of the colored movie star. This "Hallelujah" picture should incite the ministry at least to protest against it. It should arouse the sensibilities of all conscious, colored people up to the point of insult.

"Hallelujah" is a travesty on the colored minister, a distortion of facts and a devilish presentation fostering silent disgust and disdain in the minds of white people who are least open to conviction.

A New Convert to the Capital "N"

THE latest publication of large influence and importance to adopt the capital N in spelling Negro is *The Atlantic Monthly*. The practice went into effect with the February issue. In writing to Roscoe Conkling Bruce, of New York, regarding the change, Mr. Ellery Sedgewick, the editor, said:

"Our practice through many years in printing the word Negro without capitals was based simply upon typographical considerations. We did not think that any racial principle was involved, but if the capitalization of the word adds to the self respect of the colored race, we are glad to change our practice.

"The capitalization of a racial term seemed to me a question of printer's style rather than of social justice, but I am very glad that so small a thing should have given satisfaction to so many persons earnestly interested in fairer social relationships between the races."

It is worthy of note that it has been harder to bring the editors of the North around to see "fairer social relationships between the races' involved in the capitalization of the racial term, than it has to effect the change in the South. Nearly every important newspaper and magazine in the South now capitalizes the word, while those of the North are also giving thought and expression to the justice of it.

After all it is a concession to a race that is cultivating self-respect, and as more and more of the 12,000,000 members of the race are becoming newspaper and magazine readers it is good business as well as social justice to accord this recognition, which so many publishers now concede is justly deserved.

PROTESTS NIGGER BOOK IN CAMB. LIBRARY

ATTY. RAY GUILD ASKS TRUSTEES TO REMOVE INSULTING VOLUME

Attorney Ray Guild has written a letter to the Cambridge Library trustees protesting a new book there.

"Personalities of Antiquity"—author, Arthur Weigall—Camb. Library No. 920 W42.

"Protest is hereby made, on the ground that said book is obscene; meaning thereby that it is of the nature calculated to shock the common feelings of decency in any well regulated mind.

Some of specific charges against this book cited are as follows:

The caption to Chapter xxiv—"The Exploits of a Nigger King."

Page 186—reference to "epoch of nigger dominion."

Page 186—"King Pianki—the most famous of the nigger kings."

Page 186—"takes a negro to understand a negro."

Page 187—"nigger realm."

"I sincerely trust that you will give this matter your serious consideration and promptly remove this book, which in my humble opinion, is unlawful under the laws of this Commonwealth.

Respectfully yours,

RAY W. GUILD

Racial Consciousness - 1930

N.Y. **WORLD**

MAR 10 1930

THE CAPITAL N IN NEGRO

The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized, and in some languages, as for example the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, &c., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

INDEPENDENT

Anderson, S. C.

MAR 16 1931

WITH A CAP N

The New York Times announce that hereafter it will print th name of the African race "Negro" and not "negro." Better late than never. If Caucasian, Mongolian Indian and Malay are typographically correct, there is no warran or excuse for "negro."

During the world war, the United States government sent the newspapers of this country for publication an appeal to newspapers and citizens generally to refrain from use of such words as "nigger", "Dago", "Guinea", "Greaser" and others of like nature which were a reflection upon people who were citizens of this country or of countries associated with it in the war with the central empires.

A South Carolina editor replied that he had always refrained from use of such words in his columns and suggested that the United States government practice what it preached, by printing the name of the race of its colored citizens "Negro" and not "negro", as it was doing and did in the letter referred to. There was no reply.

"IT CAN'T BE DONE"

A few years ago when Negroes aspired for political preferment, there was always a class amongst us whose only excuse for not supporting race men or women for office was "Tain't time yet." But somehow, in the course of things, those who thus expressed themselves have found that they were out of step with time and events; and, therefore, their voices have been hushed on this subject as a matter of self-defense. Argus

In observing the political trend of things in this present day, we find now other classes amongst us whose excuse for not supporting race men and women for public office is "It can't be done." Of course, it can't be done if it is left to them to do it. It will never be done if this class of our racial group is to do it.

We are calling attention to this kind of thing that the people may be on the lookout for just this sort of propaganda. Note the source from whence this kind of stuff comes. Study the individual who uses this argument in order to keep from giving his or her support to those seeking public office. Listen closely, and observe keenly. We will bet "dollars to doughnuts" that his master's voice is somewhere near. 3-14-30

Excuses are so easy to make when we do not want to do something. Some men go so far along this line as to say, "My wife won't let me." St. Louis, Mo.

The time has come when we must get a new vision. We must begin to think for ourselves, our children, and the future generation. We, as a group, will never make any progress or ever get out of the old rut as long as we make such excuses as "Tain't time yet—It can't be done." Let us have faith in ourselves; and in so doing, it will encourage us to have faith in others of our race. Let us say and then help all we can to do it: It can be done—It must be done—It shall be done.

SAN ANTONIO, TEX.

LIGHT

MAR 23 1930

NEGROES WILL GIVE PAGEANT

In addition to presenting the "Savage" at the Negro Little theater, April 3, J. W. Hemmings, director, announced Saturday that a pageant on negro drama at the Walton playhouse, starting Monday night. "Golden Racial Hours," would also be given at the same performance. The Pittsburgh Courier will give Development of the negro along a medal to the colored citizen having lines of drama, music and rhythm will done the most for San Antonio, it be shown in the pageant, Hemmings was announced by the pageant comstated. J. M. Pollard, directing the mittee Saturday.
pageant, stated that more adults were needed for parts in the play. A community meeting will be held Sunday afternoon at the Walton playground Pollard stated, and all those wishing to participate in the pageant are asked to be present.

Pollard will give several lectures

Dalton, Ga., N. Ga. Citizen
Thursday, March 13, 1930

As to Use of Capital Letters

We are interested in an editorial in the New York World about spelling negro with a capital N. Most of us in the south, who have written, and do write, spell negro with a small N, but there is absolutely no reason for it. You might just as well say that you should spell Caucasian, Mongolian or Eskimo with capitals. If one race is to be spelled with a capital certainly others should be. The negro race is a distinct race originating in Africa, and it seems that there is nothing wrong in spelling it with a capital N.

The New York World goes so far as to spell colored people with capital letters, but many of our papers, especially on the editorial page, go too far in the use of capitals. They make it a nuisance. The Citizen on its editorial page uses capital letters very sparsely, and no italics.

So that our readers may get a view of the World's opinion regarding this matter we reproduce its editorial on the subject of capitals:

THE CAPITAL N IN NEGRO

The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized, and in some languages, as for example the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, &c., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

-:- Why Capitalize "Negro?" -:-

By KELLY MILLER

THE Negro press and publicists have been insisting upon the capitalizing of the word from time immemorial. I remember when the Independent was in its prime and stood sponsor for the black man's cause more heroically than any other American publication. It ranked with the great literary authorities on the proper and elegant use of language. And yet our journalistic defender insisted that it was proper use of language to use the small "n" in the term Negro.

In response to my query why it persisted in such belittlement, it was explained that Negro was not a geographical term like Englishman, German, Greek or American, but a superficial designation, such as white, red and brown.

The persistence in the use of the small letter is not in all instances an evidence of unfriendliness, but merely of typographical policy. The New York Times, the Atlantic monthly and other literary publications have been constrained to use the big "N" purely out of deference to the Negro's sensibilities, without any change of conviction as to the requirements of correct form.

From the Negro's point of view, it appeared to be a belittling discrimination to capitalize all other groups of the human family and reserve the small initial letter only for the despised race.

It is undoubtedly true that many publications failed or refused to capitalize the name as a badge of contempt. To them the word Negro connotates an inferior status such as slave, servant, serf, coolie and the like. To use the capital letter would give the despised race the ennobling designation of the more favored preferred sections of the human family.

George S. Schuyler, who is one of the most discerning and daring writers among us, decries the placing of undue emphasis on the racial designation by dignifying it with a capital letter. He would prefer that the term be discarded altogether, because of the current disesteem and the historic stigma attached to the designation.

The Chicago Defender advocates the adoption of some other term, such as "race men" This designation would have no earthly meaning outside of those initiated into this peculiar lexicographical cult. I wonder what meaning the term "Raceman" would convey to a Frenchman.

Many well meaning persons of color seriously insist that the persistent use of the term "Negro" serves to keep the people designated under it in an inferior and subordinate place in the white man's mind. They advocate some other designation such as "colored man" or Afro-American. But they have never made any serious headway with their theory. Most people who use the English language with effectiveness and power persist in sticking to the term "Negro." Black and white writers all agree on such usage.

Those who insist on capitalizing "Negro" thereby indicate their acceptance of the term as the proper designation of the group intended to be covered by it. I have always insisted that it makes no difference, in the long run, by what name a people is designated. Any appellative will in time take on the meaning which the character of the people impart to it. The history of words discloses amazing transformations of meaning.

A term at first applied in the spirit of derision or contempt often becomes an expression of highest ennoblement. Such is the story of the word "Christian." On the other hand, terms of the highest distinction have degenerated into designations of ridicule and contempt The word "Dunce" is a classical illustration of the degeneration of words.

It seems to me that it is a matter of salutary indifference by what appellation the race is designated, since there is no imputed or implied insult or affront in the intention.

At one time the race was designated as "Africans," and accepted that designation with full satisfaction. The African Methodist Episcopal Church is a survival of that time For some reason, not now clear to me, that term was abolished and now has become quite distasteful. There would have been one undoubted advantage in retaining this geographical designation. There could have arisen the issue of capitalization.

The question of accuracy of the several terms is often raised. No racial designation can possibly be accurate. If the use of a term conveys the meaning of the group intended, nothing more can be required. I am in the habit of using "Negro," "Afro-American," "colored people" and even "African," whenever the one or the other best fits into the discourse. I have never been misunderstood as to meaning.

I think, however, that all will agree that where the term "Negro" is used it should be capitalized.

In the meanwhile. let me repeat my workaday definition of a "Nefro" as any person who would be Jim-Crowed in Virginia.

— Kelly Miller —

CALL

WOONSOCKET, R. I.

MAR 2 1 1930

RECOGNITION AND RESPECT

The New York Times, bulwark of conservatism, daily Bible of the well-to-do, and admittedly the best edited newspaper in the United States, has at last surrendered to the appeals of individuals and groups and capitalized the "N" in Negro. This follows closely upon a similar change of policy on the part of the Atlantic Monthly. Strangely enough, the New York Times gives as its reason for making the change, the fact that Dr. R. R. Moton, "the foremost representative of the race in America," wrote to the editor stating that "his people universally wish to see the word 'Negro' capitalized" when, as a matter of fact, other individuals and organizations, particularly the N. A. A. C. P. have been urging the change for at least two decades.

Nevertheless, the winning over of such a powerful newspaper as The New York Times to the capitalization of the "N" in Negro is a distinct gain in the carrying out of the program of those who wish to see our group dignified in this manner. It helps to disprove the assertion that all of the liberal friends of the Negro have departed and it should prove heartening to all students of race relations.

It is obvious to most Negroes who read the daily newspapers that a decided change in the manner of treating the Negro in the news has been manifest ever since space is devoted to the activities and accomplishments of the group than ever before in the history of the United States. the black man is given fairer treatment and finer consideration than he has heretofore experienced. This, we believe, is generally true. And we further believe that in the degree that the Negro becomes, through intelligently, directed organization, an economical, political and cultural force in America, in the same degree will he compel the recognition and respect of the Caucassian majority.—Pittsburgh Courier.

WATERBURY

CONNECTICUT

MAR 1 4 1930

THE CAPITAL N IN NEGRO

(New York World)

The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized, and in some languages, as for example the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The associatoin is right in working for the capital N. and the readiness with which so many newspapers, magazines, etc, have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

PATERSON, N. J.

CALL

MAR 1 8 1930

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Racial Consciousness- 1930

INDIFFERENCE OF NEGRO LAYMEN

Notwithstanding the fact that The Informer has been complimented for its recent editorial relative to the multiplicity of Negro churches and its general attitude relating to the race's religious program, this paper holds to the opinoin that Negro laymen do not manifest enough interest in their local churches.

The average Negro business or professional man does not seem to be concerned much about the spiritual or temporal welfare of his church, and as a result of this indifference and lethargy most of our local churches are run and controlled by the ministers, female members and a few masculine weaklings.

The average Negro business or professional man will support his church in some sort of financial manner, but he fails to accord his local church any appreciable amount of moral backing and thus the absence of business methods accounts for many of the blunders made by many of our church congregations.

Where much is known, much is required; and our business and professional men, particularly those who are members of our various churches, should manifest a little moral courage and contribute something beside money toward the spiritual and material development of their churches. Informer

The church should not serve merely as an institution for its immediate members, but it should serve the entire community as a beacon light, so shedding its ray that all who come within its radius will reap certain distinct benefits. 1 - 11-30

Too many of us have the wrong conception about the church and its functions, apparently laboring under the impression that the church was instituted, primarily, as a place for the people to go to on Sundays, get happy and shout and forget all about their duty to their fellowmen. Houston, Texas

Our churches should be dynamic factors in the community, but where our efforts are divided, our churches too numerous and our preachers too ignorant to sense the real situation and map out and follow a definite and well-defined human-reclamation and soul-salvation program, then the church is falling short of its divine mission.

Many of the faults and defects in any number of our local churches could be rectified or the condition considerably improved, if Negro laymen would manifest more interest in the internal affairs of their several churches, instead of leaving the whole matter largely to the preachers and women.

By this, we do not mean to infer that laymen should try to dominate the situations in their several churches, but there are numerous pastors who are more than willing to confer with and respect the advice of upstanding and unselfish laymen; but in too many instances such succor is never available and, with their scant business training, some of these pastors will commit serious blunders in connection with their church program.

In many of our churches—even in some of our cities—the pastor must serve as spiritual advisor and then execute all the duties ordinarily falling upon the deacons, stewards, trustees, clerks, treasurers and any other lay officers.

It is a pathetic scene to behold some pastor trying to serve as shepherd of a manless congregation—a church where all the male members either absent themselves from the services and take no part in the business administration of the church, or, by their silence, delegate all functions, spiritual, temporal and otherwise, to the minister.

Many of the Negro laymen seem to become "too big" for active participation in church affairs as soon as they begin to get on their feet in business or the professions, while many of them "quituate" as soon as they land a good-paying position.

The Informer wishes to reiterate what it has said on previous occasions: The Negro laymen have it in their power to put a summary end to the splitting program of Negro preachers and the duplicating building program so prevalent among some of our religious denominations, if these laymen would become concerned in their local churches and insist upon a sensible and sane church program.

Indifference and apathy lead to decadence and its inevitable corollary, death.

If our local churches are losing their weight and influence in the community (and it is evident that such is the case); if they are falling down on their holden job (and many agree that they are not living up to their opportunities nor shouldering their obvious responsibilities), the preachers are not wholly blamable—despite all their faults and shortcomings, for Negro laymen have just about turned over the churches, "lock, stock and barrel," to the ministers, and some of the clergy are making a sorrowful and sickening mess trying to run many of the local churches and even state and national religious organizations.

Colored People Are Welcome--But Come Upstairs Through The Alley

Louisville News Refuses Pay Ad-Gives This One Free

"Will you walk into my Parlor?" said the Spider to the Fly. So says the Ritz Theater to the Colored people of Louisville, adding "the Parlor is upstairs and the entrance is in the alley." Louisville, Ky. 11/15/30

For years the old Walnut Theatre did not cater to Colored people at all. When patronage got low they began to give low shows to attract the white Morons. Finally the shows got so low down, the police authorities in order to save the morals of the white citizens, had to close the theater. Now a new management has taken over the place, and figuring that money has no color or race even though possessors of it have, they invite the Colored folks to come but **come up the alley and sit in the gallery.** Two representatives of the theater called at The News office this week to place a half page ad in this paper. They did not ask what it cost but they were told they did not have money enough to get an advertisement in The News. They were told The News is absolutely opposed to any and every kind of segregation and jim crowism, and most assuredly would not encourage its readers to pay for insults just to see white folks cavort around on a stage. They replied in effect, that they saw The News point of view and did not blame the paper for taking such a stand, but they added they were out to "make money"

It is hard to believe, and harder to admit, but they will no doubt find Negroes who will gladly pay their money to be insulted, jim crowed and set aside as social lepers in order to be entertained.

So after all The News is given the Ritz a free ad after refusing to take a "pay ad." But it gets more satisfaction out of giving this ad than it would out of taking money for boosting this alley-gallery theatre. The News will be well paid if Colored People Will ALL Stay Out of the DUMP.

6,000 ATTEND NEGRO HISTORY WEEK CELEBRATION IN HONOR OF PRESENT AND PAST CONGRESSMEN OF RACE

WASHINGTON, D. C.—(CNS)—Six thousand colored men and women attended the Negro history week celebration in honor of Negro Congressmen given at the Washington Auditorium, Monday night, under the auspices of the Association for the Study of Negro Life and History, with Representative Oscar DePriest, of Illinois, and former Representatives, Major John W. Lynch, of Miss., and Thomas E. Miller, of South Carolina, as guests of honor. Former Representative Henry Plummer Cheatham, of North Carolina, was unable to attend due to injuries sustained in a recent automobile accident.

The meeting was called to order by Sylvester L. McLaurin, chairman of the Citizens Committee sponsoring the celebration. The invocation was said by the Reverend Walter H. Brooks, pastor of the Nineteenth Street Baptist Church, followed by the singing of "America." Dr. John R. Hawkins, president of the Association for the Study of Negro Life and History, presided. He introduced Major John R. Lynch, of Mississippi, who was a member of the forty-third, forty-fourth, and forty seventh Congress. He is now 83 years old and a resident of Chicago.

Practical Politics

The former Representative discussed the practical phases of the present political situation among Negroes, predicting that there would soon be several Negro members of Congress from Northern states.

He said: "Fifteen years ago when I was called upon to speak at one of the churches of this city, I then made the prediction that I woud live to see the day when a colored man would again occupy a seat in Congress. I will make another prediction, that I will live to see the day when there are several colored men in Congress. I will even venture another prediction, although I may not live to see it-that there will be a colored men in Congress from below the Mason-Dixon line."

"This is predicated," he continued, "upon the assumpion and belief that the white people of the country will throw aside the yoke that binds them to one party because of despicable race prejudice. Both parties will then seek the colored vote and it will be time for the colored man to press forward."

He recalled the recent election of Oscar DePriest from the First District of Illinois where he is a voter.

No Color Line

"When Mr. DePriest came to Congress he came not as a colored man," Mr. Lynch said. "We never draw the color line in politics, but because a candidate is colored we don't want another to vote against him because of it," he continued. "We don't vote for a white man because he is white, but because he is sound on the race problem. On the other hand we don't vote for a colored man because he is colored, but because we feel that our interests are safe in his hands, and we don't let others vote against him for that reason."

"DePriest was chosen a representative of the regular Republican party. It was a question of party, and the right man," he said. Recalling the 1926 campaign in Chicago, he said "Mr. Madden, when last elected to Congress defeated one of the strongest colored men of the Chicago Bar. Why? Because he was the right man and was sound on the race question and Negroes were willing to trust him. He was the choice of an organization dominated by Oscar DePriest. My first advice is 'don't draw the color line in politics but don't let it be drawn against you.'"

Mr. Lynch scored the Republican party roundly for its position on the Negro question. He said:

"The Republican party, with the beginning of President Taft's administration, took a retrograde position in regard to us. The policy thus inaugurated was to equivocate, to acquiesce in the nullification of the 15th amendment and the elimination of colored men in politics of the country. This position has not been repudiated by subsequent administrations and it is not repudiated today."

Face Two Evils

"The colored people of the country are placed in the position of being forced to choose the least of two evils," he continued. "Our own common sense will tell us to choose as the least of the two evils, the spirit of dereliction of duty on the part of the Republican party where we have more friends than enemies rather than the Demcoratic party where we have more enemies than friends. So if some of us want to punish the Republican party we can't do it without endorsing, approving, ratifying and condoning the denial of every one of our human rights and every wrong which we as a race have been forced to suffer.

"While there are thousands and thousands of us who are Republicans not by choice but by compulsion, the Democratic party is such that we can't take chances by trusting to luck. "It is unfortunate that we cannot divide our votes without running a risk of loosing our human rights."

He said that the Negro is being gradually eliminated as a factor in national politics, and that at present the only states in the Union where they seek or care anything at all about the Negro vote is where they haven't strength enough to take it away from us."

He closed with the warning that "we must make paramount the enforcement of the fifteenth amendment. We may be divided on prohibition or any other problem but when it comes to the enforcement of the fifteenth amendment or its nullification, we must forget our other convictions and stand on the question of human rights, manhood and suffrage, compared with which the world court, tariff and prohibition pale into significance."

At this time the presiding officer announced that a check for $70 to help defray the expenses of the meeting which had been received from former Representative Henry Plummer Cheatham, member of the fifty-first and fifty-second Congress who is confined to his home in Oxford, North Carolina, suffering from injuries sustained in a recent automobile accident.

Recalls Turbulent Days

The honorable Thomas E. Miller, of South Carolina, who was for 20 years a member of the State Legislature of South Carolina and a member of the fifty-first Congress, recalled the turbulent times of the reconstruction days when Hayes threatened to desert the South Carolina Republicans. He paid tribute to all of the former Negro Congressmen from South Carolina especially General Robert Smalls, the hero and Congressman, whose bravery and heroism overcame the bitterest of race prejudices. He recalled the early life of this Negro Congressman and his unparalleled bravery as a member of the United States Navy, who as the pilot of the Keokuk faced death time after time, rather than suffer the tortures of capture and re-enslavement.

Representative Oscar DePriest deplored the appropriation by Congress of money for the enforcement of the eighteenth amendment without the appropriation of similar sums for the enforcement of the fourteenth and fifteenth amendments. 'It is a great deal more important to spend money from the United States Treasury to give citizens their human rights than to deprive citizens of drinks," he said. Believing that every citizen should be able to cast a ballot, Mr. DePriest expressed the hope that some day he would be able to vote for suffrage in the District of Columbia.

Referring to former cadet Parham he said that he hoped the young man would pass his re-examination test on March 23 to which end he has been studying night and day. He stated that he would go to Chicago on Thursday to certify two boys for Annapolis Naval Academy. He expressed great dissappointment over the president's failure to appoint a colored man to the Haitian commission for, he said "nobody could inspire confidence in those black people down there like an American Negro."

Progress Traced

Senator Otis B. Glenn, of Illinois paid tribute to the progress and achievement of the race. He traced this progress from early slave days down to the present time of business and professional men, educators, editors, poets and musicians, lauding their patriotism in the conflicts of American history.

Preceding the public meeting at the Auditorium the Negro Congressmen were the guests of honor at a dinner given at the Armstrong High School by the Citizens' Committee. About 300 persons were present.

Earlier in the day the two former Congressmen were the guests of Representative DePriest in the Speaker's private dining room at the Capitol. In addition to the guests of honor there were seated Mrs. DePriest, Mr. and Mrs. Garnet C. Wilkinson, Dr. and Mrs. Charles I. West, Mr. and Mrs. Armond W. Scott, Dr. Carter G. Woodson, and Morris Lewis.

DUBOIS CITES NEGRO CONTRIBUTIONS TO U. S. CIVILIZATION

Speaking to an enthusiastic audience which taxed the capacity of the Good Shepherd Congregational church Sunday evening, Dr. W E. B. DuBois, editor of The Crisis and founder of the N. A. A. C. P. reviewed the vast contribution which the Negro has made toward the development of American civilization. Beginning with a contrast of the African background of the Negro with the European background of the white American, Dr. DuBois traced the merging of the two distinct race currents into a new civilization and new culture distinctly American, to which both races have contributed.

Dr. DuBois drew special attention to the cultural contributions of the Negro, describing them as the more lasting qualities of our life, even though they are greatly discounted in an age which judges advancement and status by material wealth and commercial prowess. The distinctly American field of mechanical ingenuity, devising machinery for mass production out of which most of the great fortunes have been made, the speaker claimed owed much to inventiveness of the Negro, citing the examples of Jan Matzerliger, who invented the last-lasting machine which has made possible the development of the shoe industry, and Elijah McCoy, whose system of lubrication has been indispensible to the automobile industry.

Following the lecture, the meeting was turned into a nopen forum, Dr. DuBois replying to the questions of numerous persons in the audience, the searching character of which made this part of the program of interest equal to that of the lecture proper.

DR. FISHER A NEW ONE SAYS MANY GO WHITE

DR. CARL FISHER APPEARS BEFORE WHITE ENGLISH TEACHERS IN BOSTON AS "MOST FINISHED WRITER" AND LEADING X-RAY SPECIALIST" OF HIS RACE — CALLS PASSING FOR WHITE WORSE THAN BEING LYNCHED

Acting head of mixed hispital in N. Y

Pointing out that colored American life offers any amount of virgin territory to writers, Dr. Rudolph Fisher of New York, a young colored physician and writer, in an address yesterday, urged that they omit derogatory situations in their treatment of the race.

Dr. Fisher, a speaker at the annual luncheon of the New England Association of Teachers of English at the Hotel Brunswick, which closed the 30th annual meeting of the association declared that such situations usually contain harrowing details that suffer from propaganda, which make the African American "almost an alien in his native land."

If writers feel they must include such situations, it would be better if they wrote in essay form which would give the opportunity for expression of prejudice. "No matter what his color, whether black or white, the writer on negro subjects should possess at least a dark-brown brain," he said.

The speaker characterized the designation "American negro" an almost meaningless term because of the diversity of ancestry of the black man. He said that negroes of different lands have different physical appearances.

20,000 Live As Whites

Telling of attempts of Afros to conform to Causcausian standards, Dr. Fisher declared that 20,000 colored are living in New York as white people, because of their light complexion.

The attempt to become white, Dr Fisher asserted, "seems to me the major tragedy of the American negro It is the tragedy of a people unable to find beauty in themselves." This he believed to be an even worse tragedy than lynchings and social slights.

A Laughing Race

Regarding peculiar speech, the speaker declared this is due merely to local conditions and not to defective organs. He explained that the so-called negro dialect is a collection of Southern localisms.

As for the other qualities, his laughter, song and rhythm should be taken into account, he felt. There is no group as genial, meets all troubles with laughter, and not with shrug of resignation, thereby endearing himself to the one who knows him. His songs, spirituals and the "blues" constitute true folk literature and can be developed into stories, he added in his analysis from the literary viewpoint.

Finished Writer

Dr. Fisher was introduced by Miss Anne M. Day of Providence, the retiring president, as a former pupil, a leading X-ray expert of his race, and as one who in an article in the February "Bookman" was called "the most finished writer in craftsmanship of his race." Dr. Fisher is acting superintendent of the International Hospital, New York. He holds a master's degree from Brown, is a member of Phi Beta Kappa, and has contributed stories to several magazines. He is writing a play, which is to be produced next Fall

Racial Consciousness— 1930

The Capital "N" in Negro

Messenger

The editorial announcement in The New York Times of March 7, that henceforth that publication would use the capital "N" in the word Negro has aroused new interest in this question. The Times editorial follows:

4-3-29-30

"The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinctions, as have nationalities, sects and cults, tribes and clans. It therefore, seems reasonable that a people who had once a proud designation, such as Ethiopian, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representatives of the race in America, has written to the The Times that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'

"THE NEW YORK TIMES now joins many of the leading southern newspapers as well as most of the northern in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case.'"

And this from The New York World of March 10:

"The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital "N." Were it not for certain events in American history, this of course, would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized and in some languages, as for example, the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

"The association is right in working for the capital 'N' and the readiness with which so many newspapers, magazines, etc., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere."

The Macon (Ga.) Telegraph comments as follows:

"The National Association for the Advancement of Colored People announced this week—not without pride, it is to be imagined—the names of a number of newspapers and magazines, a number of them from the South, that have adopted the use of the capital 'N' in the word Negro. The announcement was occasioned by The New York Times' editorial statement that henceforth it would use the capitalization

"Commenting upon the association's statement, The New York World says that 'Most of us will think (it) is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital.' The World says that publication of the word with small letters, when the names of all other races are used in our language with capitals, indicates that it was not entirely accidental, but came from 'the conviction of the white man in our early days that the Negro was in some way inferior to other races.' That the practice was retained 'long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority smacked of hypocrisy' The World contends and abandonment of the small letter, in its belief, shows that the hypocrisy was largely unconscious.

"The Telegraph used the small letter for a great many years, but for several years now it has been using the capital letter, because there is no good argument against its use. The word Negro is the name of a race and as such, it is incorrect to do anything except capitalize it, in our language. In other languages, the word is used with lower case. We are surprised, however, that the Association for the Advancement of Colored People should put any great store by the achievement of inducing newspapers and magazines to use the capital 'N.' After all that is only a superficial point of pride, which, even after it has been attained, does not benefit the Negro race one iota. If the white people of the South should suddenly grant to all Negro men the title 'Mister,' it might salve the pride but it would not alter the circumstance of the race. And the association ought to be much more interested in altering the circumstance than in spreading salve.

The Pittsburgh Courier adds:

"The New York Times, bulwark of conservatism, daily bible of the well-to-do, and admittedly the best edited newspaper in the United States, has at last surrendered to the appeals of individuals and groups, and capitalized the 'N' in Negro. This follows closely upon a similar change of policy on the part of The Atlantic Monthly. Strangely enough, The New York Times gives as its reason for making the change, the fact that Dr. R. R. Moton, 'the foremost representative of the race in America,' wrote to the editor stating that 'his people universally wish to see the word "Negro" capitalized,' when, as a matter of fact, other individuals and organizations, particularly the National Association for the Advancement of Colored People have been urging the change for at least two decades.

"Nevertheless, the winning over of such a powerful newspaper as The New York Times to the capitalization of the 'N' in Negro is a distinct gain in the carrying out of the program of those who wish to see our group dignified in this manner. It helps to disprove the assertion that all of the liberal friends of the Negro have departed and it should prove heartening to all students of race relations.

"It is obvious to most Negroes who read the daily newspapers that a decided change in the manner of treating the Negro in the news has been manifest ever since the 1919 race riots. While more space is devoted to the activities and accomplishment of the group than ever before in the history of the United States, the black man is given fairer treatment and finer consideration than he has heretofore experienced. This we believe, is generally true. And we further believe that in the degree that the Negro becomes, through intelligently-directed organition, an economic, political and cultural force in America in the same degree will he compel the recognition and respect of the Caucasian majority.

The Thirteen Most Interesting Negroes in the United States

By EUGENE GORDON

Well-Known Essayist

(Continued from last week)

There is in Chicago a Bishop of the African Methodist Episcopal Church who is, at the same time, one of that city's svelt and finished politicians. How he manages to get away with it is what interests not only me, but thousands of others who have observed the Chicago political machine.

Bishop Archibald James Carey, A.M., Ph.D., D.D., has been a member of the Illinois Constitutional Convention, a trustee of Wilberforce University, a member of the Civil Service Commission of Chicago, chairman of the financial board of the A.M.E. Church, chairman of the General Conference Commission of 1928; he is a Mason, a Knight of Pythias, an Odd Fellow, a Forester, a Republican, and, of course, a Methodist bishop.

The salary of a bishop is $3500 a year and he is elected for life. Conferences are held annually and each bishop is paid $100 in fees for each conference. Additionally, each church at which he preaches pays him from $25 to $100 for a sermon. Thus, a voluble bishop may sometimes make as much as $300 a Sunday. His earnings in the church, therefore, approximate $10,000 a year.

With the intensive political training that a churchman must experience before he is elected bishop, it is not at all amazing that years later he sometimes becomes a power in ward politics. When it is considered, for instance, that Bishop Carey presides over a district embracing Illinois, Indiana, Michigan, and Iowa, and that this district has a church population of many thousands who accept this saintly man's word as law, the tremendous significance of his power may be comprehended.

Bishop Carey's job as Civil Service Commissioner was threatened some time ago by A.M.E. legislation, but when the conference met, what did it do? Like a naughty puppy caught in the act, it lay on its back and fanned its stubby tail, while the massive man of God from Chicago smiled tolerantly upon it. In brief, the conference, instead of telling him politely to get to hell either out of the bishopric or out of politics, handed him the most important episcopal district of the A.M.E. Church. It did precisely as he and Mayor Thompson desired it to do; it retained him in Chicago where his benign influence could temper the stench of putrid ward politics.

If there is a more interesting personality in Aframerica than this Divinitatis Doctor Politicus, I wish someone would call his name.

With his large earnings as a bishop and his salary of $7,500 as civil service commissioner, the good man does not have to worry about a scarcity of spending money. Nor do any of the thousands who contribute to his support, either, I feel sure; for so exalted a churchman, although he may not obey his master's injunction to render unto Caesar the things that are Caesar's, nevertheless must, I believe, dispense among the poor of Chicago all the money in excess of what he and his family, as good Christians, need. If he does, he is more interesting than I first suspected: if he does not, then he is more interesting still.

Oscar DePriest

Chicago offers another interesting man, in Oscar De Priest. Thus far, he bears no string of honorary degrees after his name, but it won't be long now. The reason he has so far escaped is that the institutions which seek prestige by presenting degrees to personages have not yet had time to decide whether the Congressman from the Windy City will be a help to them. They will have to watch his behavior a little longer before deciding definitely what to do. For DePriest has drawn more censure than praise since he has been in Washington.

Especially do the colored folks of the South tremble every time the blustery Mid-Westerner opens his mouth. He might say something to bring Southern retaliation upon their bandannaed heads. Thus, "He has done more harm than good," some of the Southern colored leaders declare. "He's alienating all our good white friends," another wails. "Keep him out of Dixie!"

But De Priest goes stubbornly on. With his leonine head erect, and his chest lifted in the pride of having achieved "the world's largest law-making body," he tells audiences all over the country how he got where he is; what he intends to do if Heflin challenges him in the Senate dining room; why he appoints black boys to West Point and Annapolis; why he thinks the black American needs no political party of his own; what he thinks of the West Indians who do not become naturalized; why the Negro should take the white man's money in exchange for a vote.

Let those who would polish Mr. DePriest into a well rounded gentleman cease their silly regrets. It cannot be done. It would be unfortunate if it could be done. As he is, he is priceless. He is far more cultured than Heflin of Alabama or Blease of South Carolina, and he is as picturesque as either. And, as a source of all-round interest, give me DePriest any day in the week.

III

William C. Handy

The "Father of Jazz" is William Christopher Handy, originator of the "blues" note in music. In 1909, it is said, during a political campaign in Memphis, he wrote "Mr. Crump," later renamed "Memphis Blues." From that time to now, we have writhed under a deluge of blues.

As daddy of the first of the tribe, he totters, in his old age, under an awful responsibility. In addition to the "Memphis Blues," "St. Louis Blues," "Pasadena," and "Birth of Jazz," he is credited with being daddy to more than 150 other yowlers, more or less well known to lovers of syncopated classics. He is treasurer of the Handy Brothers Music Company, Inc., New York City.

Mr. Handy knows more about jazz than Al Jolson, Irving Berlin, and George Gershwin together, and is, to me, one of the most interesting persons in New York. His "Anthology of Blues," published in 1926, is an excellent example of the man's ability to do original work.

He is the self-taught son and grandson of African Methodist Episcopal ministers; of ministers who unwittingly became granddady and great granddady, respectively, of that yowling, obstreperous, tin-throated, dizzy-headed youngster vulgarly called Jazz.

Maurice Hunter

One of the lesser known personalities in this list is also one of the most frequently seen. Every person who has shielded his eye from those flamboyant covers of popular magazines has, at one time or another, met the torso or features of Maurice Hunter. This little black man with the plastic countenance was born in Dutch Guiana, but has lived almost entirely in New York City. During this time he has worked as waiter and elevator boy, and has posed for illustrations in and covers on such magazines as McCalls, the Crisis, Woman's Home Companion, Country Gentleman, Liberty, Good Housekeeping, and Colliers. Among the books, for the illustrations of which his body has been model, are "Don Careless," by Rex Beach, Vandercook's "Tom Tom" and Melville's "Moby Dick." Artists like Charles Dana Gibson, Daniel Chester French, Frank Godwin, Dean Cornwell, and Eugene Savage depend on him; while sculptors such as John Flannagan and Onorio Ruotole prefer him to any other model.

Mr. Hunter impressed me, when I saw him a year ago, as being so deeply immersed in his work as to prefer talking about it all the time and to whoever could listen. And when he talks about the strange characters he has created he unconsciously acts each of them, becoming for the time a most fascinating person to watch. Most of the pictures and sculpture for which he has posed represent white men. It was the perfect body after all, that the artists wanted. In feature and face he is as typically African as any Negro can possibly be.

James W. Johnson

My interest in James Weldon Johnson was first aroused through my reading "The Autobiography of an Ex-Colored Man," soon after it was published in 1912. Interest was heightened through reading his editorials in the New York Age. I cannot remember any one of them now, but I do remember a phrase that seemed to glare red-eyed at me from the austere and dignified page, and I have since wondered what could have caused Mr. Johnson to write it. It was an illiteracy frequently used by the Southern Negro preacher: "washed him up," for worshipped. No matter what of Johnson's I have read since then, I have remembered that phrase. It haunts me whenever I see his name.

I did not see him in person until some years later, when he addressed the Ford Hall Forum, his subject being "The Negro in Literature." Very vividly do I recall the broad, black cord that festooned from his eyeglasses; the pearl gray spats; the aloof and bored manner in which he mounted the platform, his stick held daintily along the gray-striped leg of his trousers; the languidness of gestures as he talked; and his frequent — very frequent — reference to his own incomparable accomplishments. The next time I saw him he was visiting the Opportunity dinner in the Fifth Avenue restaurant, New York. He was just as bored; his stick dangled at just as dainty an angle as it had done on the previous occasion; his spats were just as pearly gray; the broad, black cord on his eyeglasses festooned just as sweepingly; and he was just as languid in his conversation with those around him.

You see, those things which interested me in him were purely superficial, but they were so overshadowing in my consciousness that I could not see the man's contributions to American culture. Later that evening I was somehow included among a number of persons invited to the Johnson apartment at 135th Street and Seventh Avenue. Before the evening was over, I had come to know him better. He read from his recently published book of Negro sermons, responding to the flattering encomiums of Miss Brenda Moryck and other feminine wash-him-uppers as a great yellow cat might respond to the gentle scratching of his back.

He interested me then; he interests me now. He has created in himself almost a universal interest, for the man is intriguing. He would be interesting, I believe, if he were not the excellent writer that he certainly is. He would be interesting even in his native town of Jacksonville, Florida, sauntering down that metropolis's equivalent of Fifth Avenue, in a morning coat, gray striped trousers, black ribbon as broad as a tape measure festooning from his eyeglasses, pearly gray spats, and a languidness that is achieved only after a decade of the exile among blase tea-sippers whose hobby is listening to Mr. Johnson's heart-breaking descriptions of the American Negro's shabby lot in a cruel land.

Racial Consciousness - 1930

NEGRO RADIO SPEAKERS ON COMMUNITY FORUM

Virgus

9-12-30

Three Leaders Tell of Negro Life in St. Louis, and What We Want. The Address of Each Speaker, As Broadcasted, is Herewith Published

St. Louis

Below we are publishing the addresses of the three Negro speakers who spoke over radio station KMOX last Sunday afternoon during the Community Forum hour.

Mrs

MRS. JULIA CHILDS CURTIS
Member Board Curators, Lincoln U.

SHE SAID:

The Negro population of the city of St. Louis is estimated at 100,000—one tenth of the city's population. During the last decade the Negro population had a heavy increase due to the migration from the south. This migration had two main causes—first, the Negro's desire for better educational advantages for his children; second, better wages and living conditions.

Better advantages for Negro children are especially found in the field of education and community organization. The educational advantages offered Negroes in St. Louis are good. At the close of the school year 1929-30, there were 15,312 Negro children enrolled in the twenty-two public schools for Negroes: 10,070 in the two high schools, 29,093 in the intermediate and 11,129 in the lower grades.

This year, for the first time, the Board of Education has opened a Junior College where Negro boys and girls may get two years of college work. Heretofore, all Negroes desiring college work had to leave the city. Many are still leaving. The Junior College is not accredited.

The Missouri Legislature, during its 1929 session, made an appropriation for the purpose of paying the tuition of Negro students, residents of Missouri who attend Colleges and Universities ouiside of the state and pursue courses offered at the University of Missouri and not offered at Lincoln University. The opening of the Junior College and this appropriation will do much for a group denied admission to all institutions of higher learning in the city.

In the field of recreation and amusement, the Negro youth is seriously handicapped. There are fewer playgrounds in Negro districts wholly equipped, no public swimming pools and all first class private amusement and recreation places are closed to them.

The mortality rate among Negroes though lower than two years ago, is still too high. Hospital facilities are inadequate. Only three hospitals admit Negroes, two of which, except in very special cases, use them for clinical material. The private Negro hospital operated by Negroes under the Community Council, has Negro physicians on the staff. The public hospital forNegroes uses Negro physicians only as associate staff members. Despite the fact that Negroes pay more for property than the white people, they own millions of dollars worth of property, mostly in homes, places of business and churches. There are 186 Negro churches in the city: 123 Baptist, 59 Methodist, 2 Presbyterian, 1 Catholic, 1 Episcopalian and 1 Lutheran.

Politically, the Negro holds the balance of power, but his lack of organization is shown in the fact that he holds only ten minor elective offices. 90 physicians, 40 dentists, 27 druggists, 40 nurses, 100 ministers, 301 teachers, 34 social workers and 38 lawyers compose the major part of the professional group. In the business world, Negroes cater almost exclusively to Negroes. The greatest amount of business is done by drug stores and undertakers. This latter statement may cause a smile, but is the only field where white capital is not in competition with Negro capital. Several real estate and insurance companies, one Finance Corporation, a number of restaurants, a dozen stores, two weekly newspapers and a number of beauty shops furnish employment for quite a large number of Negroes, but the great masses of Negroes are employed at semi-skilled and common labor in large industries owned and operated by white capital. The men find employment in the large steel and car foundries, tobacco factories, stock yards and packing houses, pullman shops, railroad yards and porters on trains. The industries open to Negro women are fewer. Their major employment is furnished by bag, nut and tobacco factories and laundries.

The Negroes of St. Louis spend for food and clothing approximately a million dollars a month. There is a growing consciousness among us that where we spend most, there we would have at least a chance for employment, but this consciousness, backed by logical argument may be fruitful, seeing in the fact that recently one large dairy, one chain store organization and a laundry, having Negro trade, have been persuaded to give employment to a number of Negroes. There is a hope and a deep seated belief among many Negro leaders that the Negroes may be able to build up a group economy of local and national importance, but I, for one, agree with Dr. Harris of Howard University, that it cannot and will not be done. He expresses it thus:

"Negro Institutions may incidentally assist many Negroes to acquire a stake in the economical order and furnish employment to a number of educated Negroes, but the masses of them must continue to look at white capital for employment". Taking this as a sane basis of operation, we, as leaders must in every possible way assist the masses to make their adjustment in the great economic life of this, one o fthe best and most prosperous cities in the country.

And now, in the name of my group I wish to thank the Community Council for what it has done and is doing through its many agencies to help accomplish this end.

MR. JOHN T. CLARK
Executive Sec'y Urban League

HE SAID:

It does not require a serious stretch of the imagination to understand that about the first social work done in St. Louis among any group was among the considerable colony of free Negroes and runaway slaves. Their misfortunes were numerous and quickly recognized by many deeply stirred souls who interpreted their religion of Christian brotherhood along broad human lines. So out of the church's inspiration and influence came the first social workers in St. Louis as was true in all other such centers of population during those early days. Their tasks were more heroic. With no resources but a personal devotion to a spiritual cause, the ground work was laid for most of our present splendid social work here in St. Louis.

The social forces which have developed among the Negro group itself from these early times have been numerous and effective.

The Negro church was the first and continues to exert the most wide spread influence for good among our group. Well over a million dollars is today invested in Negro church property in St. Louis. It is estimated that our churches include practically half of our adult population among its members. The bulk of the membership are Baptist and Methodist, but all other denominations have considerable following. During the last three years the Lutheran Church is beginning to find communicants. There are now two Lutheran congregations of Negroes. The Catholics have had a considerable number of Negro members in its various parishes for many years and today has one of the most aggressive Negro parishes in the country.

The church's influence plays a large part in strengthening the moral fiber of our group and keeping their members ideals and hopes high.

Another social force is found in the Fraternal Organizations which include practically all of the Fraternal Organizations usually found among the whites, with some notable exceptions. The A. U. K. and D. of A. and the U. N. I. A. which are strictly Negro in their origin and include several thousands in their membership. The national headquarters of the former is here in St. Louis. These Fraternal Organizations continue to play an important part in the social life among Negroes and in caring for the sick and burying the dead. With a growth of life insurance organizations, the influence of Fraternal Organizations is not nearly as powerful as they used to be. There are noticeably fewer parades and other evidences of their former strength. On the other hand, however, Negro Insurance Companies have begun to enter the field with strong organizations to meet the competition offered by white insurance companies seeking Negro business. All of the six strictly Negro National Insurance Companies have branches here in St. Louis and give employment to more than 100 persons in carrying out their work in this city. The last certified report shows that these companies carry a total of nearly 200 million dollars of insurance among Negroes thruout the country.

The social force of the 17 Negro public schools is a most powerful influence for good. Aside from the natural interest of parents in the progress of their children, there is on the other hand a great deal of inspiration which comes from the presence in our city of hundreds of Negro teachers, many of whom have received their training from the best universities in the country.

Adequate outlet for recreation is one of the greatest needs among our group. Nevertheless, there are three public playgrounds available to Negro children in various sections, only one of which has adequate space and equipment. Upon Tandy Playground may be found all during the summer season hundreds of children reacting towards such facilities the same way that the children of any other group reacts. Baseball, wading pools, games and certainly inadequate space for hundreds who are tenn's enthusiasts. Miniature golf links have made their appearance in strictly Negro districts and are finding the same enthusiastic patronage as is found on courses in other sections.

Baseball is xeceptionally popular among Negroes. An Industrial League sponsored by the Y. M. C. A. give an outlet for baseball competition. The only baseball team in St. Louis which has national baseball connections and wins national championships regularly, is the St. Louis Stars. It is owned and controlled by Negroes and finds many of its ardent fans among the white group. It is the first team in St. Louis to install a $15,000 lighting outfit for night baseball games and is now attracting thousands to the Stars Park to witness championship brand of baseball.

There are a few Negro golf devotees, but who are handicapped in following this sport by certain limitations placed upon them in the use of the municipal links. Unfortunately there are no outdoor swimming pools and no beaches or resorts to hold hundreds of St. Louisans here during the hot sultry summer months. Several moving picture theatres in Negro districts furnish the only outlet available along this line.

The forces of social work are exceedingly important in helping to strengthen the group life of Negroes. There is a home for the aged and a home for orphans. There are hospitals in one of which Negro physicians perform the same type of splendid service which is found in many other of the hospitals in St. Louis. There are two excellent character building organizations, the Y. M. C. A., and the Y. W. C. A., which are recognized branches of their metropolitan organizations both of which are rendering a fine service. A day Nursery which ranks among the best operated in the city. There are general welfare agencies which attempt to tackle the great question of unemployment and the restrictions against Negroes in industry and the lack of sufficient opportunities at adequate wages for Negroes to maintain family standards.

Two Negro newspapers catch up the news of special interest to our group and play an important part in educating and moulding Negro sentiment.

Negro business is beginning to show much strength. In certain fields the Negro business man has a monopoly. It is doubtful whether a single one of the 2095 Negro deaths last year was buried by a white undertaker—certainly not a Negro was shaved or had his hair cut by a white barber. In the food and clothing stores competition is yet too serious for Negroes to make much headway.

It is evident that the Negro group in St. Louis is a "going concern" in spite of the present depression which

has affected every element of our group as no other group here. Every subtle effort to defeat or discourage him finds the Negro making a greater effort to complete the economic circle in which he moves and has his being. Whether this is or is not for the best interests of any great metropolitan city is perhaps beside the point in that the self protection of an individual or a group is the first law of nature.

—JOHN T. CLARK.

REV. NOAH W. WILLIAMS
Pastor St Paul A. M. E. Church
HE SAID:

The greatest problem of our city is how to make it possible for each inter-dependence of the individual on to so fit into the complex social organism as to secure the most efficient exercise for the functions of society with the least friction.

Nature has provided everything to supply in abundance all the material needs of every individual in society and when it is fully realized that there is an inter-relationship and an inter-dependence of the idividual on the whole social body and of one group of workers on all the other groups, then will the altruistic principle of reason and the highest impulses control. For example, take the division of labor regarded as the most independent—the farmer. All the members of the various divisions of labor must depend on the farmer for foodstuff. But he must also depend on others for implements, markets, means of transportation, clothing, medicine, literature, protection in life and property and many things else. So that while he works for all the members of the various divisions of labor, all of them are work ing for him. This is true of every other group. So that not clawing at each others' throats but developing in the individuals the largest possible cooperative spirit and adaptability to the social life of the community is the most meritorious expression of self interest. Those who are utterly unfitted for the social organism because of viciousness or ultra-selfishness will ultimately perish when organized society of the most fit functions properly.

As to the Negro on the economic side of this social organism you have one hundred thousand of them in Greater St. Louis. There is no corresponding group who consitute a better market for the products of the factory, farm and shop. What if he does buy automobiles, the latest style of clothes, the best of food and furniture? Who, I ask, makes the automobiles? Who sells them? Who furnishes the material and makes the clothing? Who are the wholesale and retail dealers? Who builds his houses and sells him food? What you want is a market for your products and the one hundred thousand Negroes in our city furnish a mighty good market. They are good buyers. They buy anything. They buy everything. The organized workers themselves should seek to have the people of my ethnic group enter freely any division of labor for which their talents, tendencies and adaptability fit them. When you shut the door of employment in the face of the Negro you are paralysing one of the best markets for your goods.

As to the question of personal voluntary association and commingly between the white and Negro races, or the amalgamation of the Negro with the white race, mistakenly called "Social Equality". I have only this to say: So far as I have been able to observe during my thirty years of public life, both north and south, have not found that the Negro desires nor even gives serious thought to this ordinary conception of social equality. Of course there are sporadic cases in both races where this voluntary association and commingly is sought after, but my observation is that such advances have not usually originated on the side of the Negro.

Now the question may be asked: "What does the Negro want? My answer is: He has no desire for voluntary association with white people. He has in his own race all that his desires and tastes call for in this ordinary social sense. The fact is, he feels he has the advantages along this line within his own race. He wants absolute security of life and property. He wants equal political rights. He wants equal justice before the law. He wants equal economic opportunities. He wants an equal chance to develop his talents and satisfy his tastes. He wants that he shall not be humiliated and treated as someproperly attired and with proper manners. This what he wants and all he wants.

ON THE RADIO

In another section of this paper will be found the addresses delivered by three St. Louis Negroes last Sunday afternoon during the regular Community Forum period over Radio Station K M O X.

Argus
9/12/30
St. Louis Mo.

We regard the occasion as one of rare opportunity to put before a large diversified audience some of the things which the Negro thinks. The speakers, each of them, discussed certain phases of Negro life in St. Louis and covered their subjects well in the limited time in which they had to speak.

After listening to those addresses touching upon the life, thought, action, and reaction of the Negroes in St. Louis, we were reminded of Dr. Robert R. Moton's book, WHAT THE NEGRO THINKS, thus giving us an opportunity to again comment upon the value of the book from the standpoint of what the Negro thinks about—the law of common carriers, schools, housing, government, the ballot, the courts, public offices, public policy, public sentiment, etc., as these and other subjects are discussed by the author from the standpoint of the Negro's thinking.

There are two paragraphs in Dr. Moton's book which we think somewhat fit in with the discussions of the three Negro speakers over the radio last Sunday. They read as follows:

"When a man must crucify his own finer impulses toward justice and honesty and even courtesy in order to establish his superiority over another individual or another race, he is in reality degrading himself rather than the other; and, of the two, he is the more to be pitied; for in the end, it is he who is and must be the greater sufferer. For the man who is kept down may still preserve his ideals and his character intact; but he who keeps him down cannot do so without deadening his own sensibilities and searing his own soul."

"At the bottom of his heart, the Negro believes that he has capabilities of culture and character equal to those of any other race; he believes that his gifts and endowments are of equal worth to those of any other people; and even the matter of the mingling of racial strains, however undesirable it may seem to be from a social point of view, he would never admit that his blood carries any taint of physiological, mental, or spiritual inferiority. However long it may take, therefore, through however many generations of social progress it may extend, the Negro expects ultimately to live in America with such freedom of movement, such equality of opportunity, and such measure of common respect for his person and personality as will leave him, even though distinguished in physical characteristics, without any lower status than that of the average American citizen."

Racial Consciousness – 1930

THE THIRTEEN MOST IMPORTANT NEGROES IN THE UNITED STATES

Afro-American

This is the second of a series of articles prepared by Mr. Eugene Gordon. The first, "The Thirteen Most Interesting Negroes in the United States," appeared sometime ago. The last, "The Thirteen Most Gifted Negroes in the United States," will appear in an early issue of THE ILLUSTRATED FEATURE SECTION. Baltimore, Md

HE who would name and dilate upon the thirteen most important citizens of Aframerica is immediately confronted by this question: Important to whom or to what?

EUGENE GORDON

only Negro member of the Editorial Staff of the Boston Post, a leading daily of Boston, Massachusetts. Mr. Gordon is a versatile and fluent writer, well-known throughout the country.

Here is the "Thirteen Most Important" list:

1. George W. Carver, *Scientist.*
2. Oscar DePriest, *Congressman.*
3. W. E. B. DuBois, *Sociologist, Author, Editor.*
4. Solomon Harper, *Communist Organizer and Agitator.*
5. Albon Holsey, *Organizer of Negro Business.*
6. Charles S. Johnson, *Sociologist, Investigator.*
7. Mordecai Wyatt Johnson, *University President.*
8. Ernest E. Just, *Internationally-Known Zoologist.*
9. Robert R. Moton, *Principal of Tuskegee Institute.*
10. A. Philip Randolph, *Labor Organizer.*
11. Arthur A. Schomburg, *Collector of Books by and about Negroes.*
12. Carter G. Woodson, *Historian and Editor.*
13. Monroe N. Work, *Historian and Editor.*

Now Read Why Mr. Gordon Selected Them!

In answering the question "Important to whom or to what?" it is impossible for me wholly to assume a detached attitude. What I say, therefore, must of necessity be colored by my personal opinion.

While doing my best to remain a disinterested judge throughout these proceedings, I must remember,—and so must you,—that the most impartial judges are frequently influenced by the sum of their experiences. So-called best judges are those who incline somewhat toward moulding the letter of the law to their personal reactions to the case in hand.

Thus arises the question of inevitability. For it is inevitable that my final selection of the thirteen most important Negroes in the United States will be influenced by my personal judgment. 'Important to whom or to what?" finds answer, then, in the assertion that each is important (1) to the Negroes of this country, and (2) to the country itself according as his desirability or worth to the Negroes and the country is estimated by me.

II

My first list of important American Negroes contained fifty-three names, forty of which had to be eliminated. Here is the list, as only casual reflection suggested the names to me: 1. Robert S. Abbott; 2. Claude A. Barnett; 3. Joseph D. Bibb 4. Mary McLeod Bethune; 5. Jesse Binga; 6. William Stanley Braithwaite; 7. Roscoe C. Bruce; 8. Harry T. Burleigh; 9. Elmer A. Carter; 10. George W. Carver; 11. Charles W. Chestnutt; 12. Countee Cullen; 13. William N. De Berry; 14. Oscar DePriest; 15. William E. B. Du Bois; 16. E. Franklin Frazier; 17. Meta Warrick Fuller; 18. Roland Hayes; 19, Maud Cuney Hare 20. Solomon Harper; 21. Geo. W. Haynes; 22. William H. Hinton, M.D.; 23. Albon W. Holsey; 24. Langston Hughes; 25. Charles S. Johnson; 26. James W. Johnson; 27. Mordecai W. Johnson; 28 Gilbert H. Jones; 29. Ernest E. Just; 30. Rienzi B. Lemus; 31. Alain Locke; 32. Annie M. T. Malone; 33. Kelly Miller 34. Robert R. Moton; 35. Carl Murphy; 36. Anthony Overton; 37. Julian D. Rainey; 38. A. Philip Randolph; 39. J. A. Rogers; 40. Augusta Savage; 41. Arthur A. Schomburg; 42. George S. Schuyler; 43. James E. Shepard; 44. Henry O. Tanner; 45. Robert L. Vann; 46. Maggie L. Walker; 47. William A. Warfield, M.D.; 48. Charles H. Wesley; 49. Clifton R. Wharton; 50. Walter F. White; 51. Carter G. Woodson; 52. Monroe N. Work; 53. P. Bernard Young.

There are undoubtedly more than thirteen persons of consequence in that list of fifty-three. As a matter of fact, each of them is of more or less consequence, in one way and another. How justly to reduce the number to thirteen is the task now before me. Let us see, then.

Robert S. Abbott is an important man; any one who controlled a paper like the Chicago Defender would be important; but his influence on Negro life,—potential and actual influence,—is not great enough to warrant his inclusion. Nor is the influence of Claude A. Barnett, director of the Associated Negro Press. The Associated Negro Press is an organization of potential power in the land, but this potential power will have to be resolved into actual power before the director of that organization may be said to possess a position of unusual importance.

Joseph D. Bibb, editor of the Chicago Whip, has recently shown himself to be more than merely a common scold. His fight for Negro employment in Chicago marks him as a man who has a sense of social responsibility, with the moral courage to exemplify it. But the Whip is a local paper of local influence; thus, its editor's importance is circumscribed. (Moreover, it should not be forgotten by those who applaud Mr. Bibb's campaign that William Kelley of the New York Amsterdam News originated the idea that the Chicago man now capitalizes.

Mary McLeod Bethune, as head of the Daytona-Cookman Collegiate Institute, at Daytona, Fla., has a national reputation, and she commands broad influence, but she shrinks in importance as a school head when placed beside, say, Robert R. Moton. She will step aside along with Abbott, Barnett, and Bibb.

Jesse Binga is important to high Negro society as a coming capitalist: than—well, Charles S. Johnson, for for Negro society, so-called, emulating the Caucasian brand, realizes that its ascendency depends on men like Binga. But capitalists as a lot, and Negro capitalists especially, are to me the least important of vermin. I admit a prejudice against the whole species, and turn to William Stanley Braithwaite.

Now here is a man who has been important in the field of American poetry for nearly twenty years, and during that period he has also done well by Negro poetry. But his significance is more national than racial: he is thought of more as an American poet and critic than as a Negro poet and critic. I pass him up, and come to Roscoe C. Bruce, resident manager of the Paul Laurence Dunbar apartments in Harlem. Mr. Bruce is a man of ability; he is a man of importance to the owners of that house. But as such his significance to the race at large is limited.

Elmer A. Carter and Harry T. Burleigh are each of considerable importance. Mr. Burleigh as a composer and singer, and Mr. Carter as editor of the Urban League organ, Opportunity. Mr. Burleigh's importance is diminishing; Mr. Carter's, in his sphere, has at least a chance of increasing. Whether or not it will, depends on whether he will lend his fine social vision ultimately to the uses of his people or continue to lease it to the restricted and perversive uses of the "foundation racket." We dismiss them both.

Charles W. Chestnutt and Countee Cullen will kindly retire. Mr. Chestnutt is still an important figure in American folk literature, but being of a past age, he is already outdistanced by newer forces. Mr. Cullen is of less importance to the blacks of America instance, the man who first nurtured the poet's talents.

If I intended to include a minister of the so-called Christian church, the man selected would be William N. De Berry, of Springfield, Mass., who almost succeeded in combining this thing called Christianity with everyday life. But ministers as a class, being as useless as a parasitic growth can possibly be, there is no space even for so worthy a man as Dr. DeBerry in an article given to the thirteen most important persons.

Oscar De Priest remains, and so does W. E. B. Du Bois. E. Franklin Frazier is passed up along with Meta Warrick Fuller, Roland Hayes, Maud Cuney Hare, George W. Haynes, and Dr. William Hinton. That each of these talented persons in important is indicated by my involuntarily thinking of him. Some of them will reappear in another discussion. Solomon Harper stays, and so does Albon L. Holsey. Langston Hughes is undeniably important, but obviously less so than some of these against whom I have matched him. He goes out.

Charles S. Johnson stays; James Weldon Johnson goes; but Mordecai W. Johnson will please remain. James Weldon Johnson's days of importance are not altogether dimmed, but they are less refulgent than they used to be. Gilbert H. Jones, president of Wilberforce University, although a more scholarly man, must give way to Mordecai W. Johnson, since the latter is head of the more important institution.

Ernest E. Just, of course, stands fast. Rienzi B. Lemus will please drop out along with Alain Locke, Annie M. T. Malone, and Kelly Miller. Mr. Lemus, as organizer of the Brotherhood of Dining Car Employees, and as president of that body, is important among many Negroes, but his importance is less vital than Sol Harper's or A. Philip Randolph's. Why? Because Comrade Harper is a Communist organizer and agitator, and Randolph has succeeded in having the Brotherhood of Sleeping Car Porters accepted by the American Federation of Labor. Thus, Randolph has gone several steps ahead of Lemus, while Harper is many leaps ahead of both.

Locke's importance once promised growth and flowering in succeeding volumes of "The New Negro," but the promise remains unfulfilled. Mrs. Malone has been generous with gifts of money, but the enterprise in which she is engaged seems to me to be of negligible value, notwithstanding that it has been the means of founding a whole dynasty of Aframerican "Madames." Mr. Kelly Miller's importance is negative.

Robert R. Moton survives; Carl Murphy impresses me as a man of real importance, for with his the Baltimore Afro-American he wields a telling influence. But since all newspaper publishers and editors are of more or less importance and it being impossible at all times to gauge their relative value, we must reluctantly forbear naming any of them.

Anthony Overton is another banker, whose importance to a certain section of our social structure is undeniable, but who, like my good friend, Julian D. Rainey, is of little importance to the masses of Negro workers who seek emancipation from the tryannous overlordship of the system Overton and Rainey are engaged in perpetuating. Both gentlemen will step aside. A. Philip Randolph will please remain, but J. A. Rogers and Augusta Savage will kindly retire. Rogers is still a significant force in Aframerican journalism, but journalists as such are only a little more important than preachers. Unless they are leaders as well as writers, they are worthless. Now, J. A. Rogers was once an excellent leader of revolutionary thought among Negroes, but his self-exile in Europe (for which I admit a sneaking enviousness) has rendered his leadership all but innocuous. He still has the power, but is too far away from the scene of combat effectively to use it.

Augusta Savage is a good sculptress; Arthur A. Schomburg however, is more important. She goes and he stays. George S. Schuyler, James E. Shepard, Henry O. Tanner, Robert L. Vann, Maggie L. Walker, Dr. William Warfield, Charles H. Wesley, Clifton R. Wharton, Walter F. White, and P. Bernard Young will all fall out; Carter G. Woodson and Monroe N. Work will move up to fill in the vacancies left by these gentlemen and the lady.

Schuyler is unquestionably important in the eyes of a large section of literate Aframerica, but he is, like those who fell out with him, not so vitally nor immediately important to the well being of the majority of his fellow Negroes as those who remain in line. Schuyler, Vann, and Young were the hardest to eliminate; Schuyler, because with his column in the Pittsburgh Courier, he has potentialities of splendid leadership; and Vann and Young, editors nad publishers of the Courier and the Norfolk Journal and Guide, respectively, are subjected to the same criticism which disqualified Murphy.

Mrs. Maggie Walker is in many ways an extraordinary woman; moreover, I have a hearty admiration for her: But I doubt whether her work is of genuine importance to the Negro as a whole.

III

My list of the thirteen most important Negroes in the United States stands: 1. George W. Carver, scientist; 2. Oscar DePriest, Congressman; 3. William E. Burghardt Du Bois, sociologist, author, editor; 4. Solomon Harper, Communist organizer and agitator; 5. Albon L. Holsey, organizer of Negro business; 6. Charles S. Johnson, sociologist, investigator; 7. Mordecai W. Johnson, university president; 8. Ernest E. Just, zoologist; 9. Robert R. Moton, principal industrial school; 10. A. Philip Randolph, labor organizer; 11. Arthur A. Schomburg, collector of books by and about Negroes; 12. Carter G. Woodson, historian and editor; 13. Monroe N. Work, historian and editor.

In addition to being actually important both to the Negro and to the country at large, George W. Carver possesses extraordinary potential value to the South. His astounding discoveries of products emanating from the peanut, from red clay, and from the sweet potato have not yet been appreciated fully. Flour, starch, mock cocoanut, ginger, vinegar, molasses, breakfast foods, coffee substitute, library paste, shoe blacking, and printer's ink, all from the sweet potato; all kinds of dyes from red clay; wood stains, dyes for cloth, salad oil, massage cream, linoleum, and hair tonic,—these from the peanut; what possibilities for revolutionizing some of our basic industries lie in the hands of this unpretentious black scientist of Tuskegee!

I do not know whether Carver would consent to it, but it would interest be immensely to see some of our Aframerican capitalists suggest to him the organization of a corporation to manufacture these various Carver products. His great genius is of little use to mankind so long as it is confined to desultory laboratory experimentation. He would be of infinitely vaster importance not only to the so-called Negro race but to the human race if he could be induced to share his secrets with a larger portion of mankind.

But where, after all, could men be found who would not seize upon this amazing knowledge to make profit for themselves? Hardly anywhere. So perhaps Carver is right in preferring to remain obscure. In a country like Soviet Russia his genius would be appreciated; it would be put to the use of all the people by the government. But here the government as such does not know that the man exists.

Any one who, like Oscar De Priest, holds a seat in Congress, is a person of potential importance. That is true whether he uses his position unselfishly to benefit the people or selfishly to benefit himself. De Priest has not been selfish. He has been foolish occasionally; perhaps even a little stupid at times; but he has now been in Congress long enough to know his way around. In so far as this alleged democratic system of government permits it, he has a free hand, and he has also extensive space in which to exercise it. De Priest has done far more good than harm.

Little more need be said of Dr. Du Bois than that the position which has been granted him as "leader" places grave responsibility upon him. Sometimes I wonder whether he appreciates the gravity of his position. For, although he may move with solemn pompousness at times; although he may retire in annoyance too frequently to his ivory tower from which height he declaims ex cathedra,—there are, nevertheless, thousands who call him prophet. Du Bois has been a gallant and a consistent fighter for a long time; it is only recently that his attitude toward the problem of the races has shown evidences of reactionism.

Whether this hedging is due to senility or to the inevitable despair of the defeated warrior, I do not know. But I feel sure that Du Bois will occupy a place of importance in twentieth century American civilization for decades after he is dead. Certain of his books, notably "The Souls of Black Folk," "Dark Water," and "The Gift of Black Folk," have long since established him as one of the most important essayists on black-white relationship in the world. It is my belief that a Negro of so great importance is likely to be dangerous unless his utterances in behalf of his people are made at all times with full appreciation of the fact that the day of considering American Negroes IN ANY WAY differently from the rest of the population is past.

I know little of Solomon Harper, and should like to know more. I am aware that he is a Communist organizer and agitator; that he has held an important post in the Communist party of America, and that he was arrested and imprisoned a short while ago in New York principally because he was a black Communist.

In my opinion, Harper is, by virtue of these facts, a far more important Negro than any dozen assorted colored poets and other petted artists. He is a pioneer, the value of whose work few Negroes now comprehend. The part he is playing is of great importance to every black man, woman, and child in these unenlightened states, whether they be workers or parasites.

Albon L. Holsey has come suddenly into notice through his organizing of Negro grocers under the supervision of the National Negro Business League. He is doing a good job. The idea behind his experiment is not original with him, but the credit for making it a concrete reality belongs to him. At the moment I cannot think of a job that is of more importance to Negro merchants.

Charles S. Johnson is important as the discoverer and mentor of a number of Negro writers, some of whom have since done creditable work and others of whom haven't amounted to a damn. Countee Cullen, Helene Johnson, Langston Hughes, Arna Bontemps, Waring Cuney, and Sterling Brown are a few of the poets who[illegible]e set afoot and got going. His work as a sociologist has been just as noteworthy, the investigation for the Chicago Urban League and the Carnegie Foundation furnishing valuable data. Perhaps his greatest accomplishments to date have been his work as associate executive secretary of the Chicago Commission on Race Relations, founder of Opportunity, A Journal of Negro Life, and his writing of a book that Duffield is bringing out under the title of "The Negro in American Civilization." His influence on the sociological aspect of Negro life has been significant.

The president of Howard University, like Congressman Oscar De Priest, is undeniably important, by virtue of his position. Any man who has supervision of the lives of impressionable young people is important: whether important as the best possible influence or as a doubtful one, he is still important. As a scholar, Dr. Mordecai Johnson is of negligible quality; he is neither a well educated man nor a profound thinker. He is thus, in my opinion, of even greater significance to Negro education than a profound thinker and a better educated and a more scholarly man would be.

THE HOUSTON DEFENDER'S PLATFORM

1. Population of 500,000 for "Heavenly Houston" by 1940, with additional factories and industries, thus making this the premier city of the South.
2. More parks, playgrounds and recreational activities for Houston's large Negro population.
3. Every street in Houston paved or graveled; better drainage; more street lights in Negro residential sections; sewage for every district in the city; adequate water supply to serve the city's needs at all times.
4. Municipal ordinance prohibiting the erection of rent houses in such close proximity to each other; also ordinance requiring a bath-tub in every house built within the corporate limits.
5. Development and protection of the Houston Ship Channel, the city's biggest asset; more export and import business.
6. More amicable relations between the races, and the active participation of Houston Negroes in every movement of a civic nature.
7. More Negroes on the police and constabulary forces, and Negro firemen for populous Negro residential districts.
8. Educated, consecrated and prepared Christian ministry.
9. State owned and managed institution for Negro tuberculars; the divorcement of Prairie View State College from Texas A. and M. College and the establishment and operation by the state of Texas of a university for Negroes.
10. County institutions for delinquent Negro boys and girls.
11. The free and untrammeled employment of the ballot in all elections by all qualified voters; the abolition of the poll tax as a prerequisite for voting, and more active interest on the part of Negroes in political matters.
12. Strict and rigid enforcement of all state and federal laws, and the suppression and outlawing of lynching through federal legislation.
13. Equality before the law for every citizen; equal accommodations on all public carriers for all passengers; the abolition of the double standard of citizenship, with its kindred injustices and inequalities.
14. The economic development of the Negro race through fostering and operating business enterprises, thereby providing places of employment for the youths of the race.

Racial Consciousness - 1930

The Negro Faces Himself

By ERNEST RICE McKINNEY
In "Plain Talk"

Race prejudice is far from being limited to the whites, Mr. McKinney, himself a Negro, writes. He deals vigorously with the "race-solidarity" theme, and proceeds to the theory that it does little but harm the Negro, keeps him with a tradition of intolerance, ignorance and distrust. Mr. McKinney calls for patience and broad-mindedness.

Pittsburgh Courier 6-21-30

One of the most salutary manifestations in the group life of Negroes today is the determination and willingness of a small body of younger men and women to revaluate the Negro dispassionately and impartially. A few years ago this was not true. At that time it was virtually impossible to get a Negro to admit unequivocally that there was any possibility of a report being true that a Negro had raped a white woman or that there were Negro women who liked white men or that a white mauler had defeated a black man fairly, or that the United States could win a war while Negro men remained at home. And not only this, nearly all Negroes in the past have been certain, beyond a shadow of doubt, that all of the inconveniences suffered by them, civil, economic and social, were due to their color alone. We also were convinced that there was a nation-wide conspiracy among the whites to hold us down and keep us in servitude, ignorance and poverty.

In our dealings with others of our race we were oftentimes intolerant and ferocious, or at least very unsympathetic, when these others expressed what appeared to us to be traitorous opinions, or when they failed to come through with red-hot 100 per cent unadulterated defense of the Negro. That is, all Negroes were expected to be propagandists for the cause, for the race. The race was thought of as a down-trodden, smashed, battered, wrong, proscribed but homogeneous group of potential geniuses who had been terribly maltreated by a mean and prejudiced group of white overlords. Consequently, it was every Negro's duty to defend his race at all times, consistently, tenaciously and against all comers, black, white, brown or yellow. There was to be no compromise. If a Negro could not openly boost and praise his race, the least he could do was to keep his mouth shut. It was a sin against the soul of the race to utter any adverse criticism.

This attitude on the part of the mass of Negroes gave comfort, prestige and a living to a horde of shrewd and blatant fellows who bobbed up everywhere and made themselves race leaders. This business of leading the black folk oftentimes assisted by the alms of the whites, became a very flourishing business. In passing, I mention Provisional President Marcus Garvey and the Universal Negro Improvement Association.

The ranks of the race leaders swelled through the decades, all bent on protecting and defending their black brothers and sisters. Our condition was so deplorable (so we were taught) that in our eagerness to preserve the virtue of our women, the very air that our children breathed, our citizenship, our jobs and "our rights," we permitted ourselves to be soothed, pushed, driven and scared into all manner of organizations, societies and movements. Of course, there was always a joining fee and annual dues, as well as salaries and expenses for the leaders and defenders of our rights who headed the society.

We accepted uncritically the doctrine that "most any Negro was qualified to perform any talk, to fill most any position, or to represent us most anywhere." I mean that we accepted this doctrine unquestioningly at all points where one of the whites entered. Any Negro who did not accept it was looked upon as a traitor to the race. I have heard it remarked many times that in all cases where a Negro is attempting to get something in competition with the whites it is the sacred duty of all Negroes to close ranks and fall in behind the Negro, no matter what type of person he or she happens to be. Around election time I have heard Negroes urged by their leaders to go to the polls and vote for the Negro alone, forgetting all white candidates and all other issues to be voted on.

The reasoning back of a this, of course, is that the Negro is so hated by the whites that he cannot afford to look for an instant at other than his own narrow personal interests, or what he conceives to be his interests. The whole idea is to protect ourselves from the hostile whites, who dream horribly of us at night and scheme against us by day.

This same self-defense complex very often ends very disastrously for us. We have talked a great deal during the past 25 years about race loyalty. As preached to us by our leaders, this means that we are to support everything black. Race loyalty has led us to pay the Negro grocer 55 cents for 50-cent eggs, the Negro pharmacist $1 for 85-cent prescriptions, and a few cents more than others were asking for various other services and commodities. In fact, this bogus doctrine of race loyalty has been a heavy burden for the Negro to carry. We are so full of it that our personal efficiency and the efficient management of all our enterprises have been retarded almost to the point of non-existence.

Negroes have been kept so stirred up emotionally by their leaders and alleged leaders that it has been all but impossible for them to think clearly and logically on the problem of race relations. There are three agencies within the group that have been particularly misleading and stultifying. From time to time I have mentioned and discussed our preachers and politicians. There is no need to repeat the discussion here. While the press is not so culpable as the other two, it falls far short of filling its role as an institution for spreading light, intelligence and accurate and impartial information. Take, for instance, the adverse criticism of Roland Hayes by some of our leading editors because Mr. Hayes has not seen fit to refuse to sing in concert halls where owners segregate Negroes. While there may be two sides to this matter, our editors and other vociferous race leaders have not yet made out a very good case for their side. They simply take their stand upon an illicit dogma of race loyalty and yell for Mr. Hayes to put on the frayed and vulnerable armor of race defense and go forth aolne to slay the giant of race prejudice. Hayes and other Negroes in similar situations are censured for not making sacrifices that would be harmful to the individual and render no benefit to the Negro class.

Under the inspiration of his leaders the Negro has developed another peculiar mental twist. Much propaganda has been talked and printed to the effect that Negroes who go into public places where segregation is the rule are lacking in personal pride, good sense, race loyalty, moral stamina and self-respect. While it is a crime against the race for a Negro to sit jim-crowed listening to the playing of a Beethoven symphony or the lecture of a distinguished scientist or a first-rate dramatic performance, these same objectors do no wrong when they spend a hundred dollars with a white bootlegger, or permit themselves to be booted from pillar to post by white politicians. There are Negro men and women who would be ashamed to be seen attending even an educational program under jim crow conditions but who would not hesitate to boast of the possession of fine clothing purchased from shops in which the jim crow spirit is always in evidence.

I know of a large building in a certain city in which the owners operate an ice skating rink from which Negroes are rigidly barred. Nevertheless, there are Negroes who prate continually about segregation and race loyalty, yet do not hesitate to give the owner of the building about a thousand dollars for the use of a hall in the same building whenever they want to give a dance. And all of the above are Aframerican ladies and gentlemen who berate me when I spend 50 cents or $1 to hear the music of the masters or experience the esthetic joys of an art exhibit, or to get light on the nature of the universe or of life. In a word, it is all very well for me to submit to segregation in my hymn singing, my praying, my parading and my dancing; but I am persona non grata should I permit myself to be jim-crowed while seeking the wisdom, the information and the intelligence that the whites possess and have been piling up through the centuries.

There is a very small minority of Negroes who have contemplated this scene and thought on these things. They have been skeptical but afraid. Now they are becoming articulate and rebellious. We are not, as heretofore, so certain that our leaders are Wise Men from the East or incarnate savious submitting to vicarious sacrifice. The promised land becomes a pot of gold at the end of the rainbow. They have beheld their race marching with bowed head and outstretched palms, asking for alms. They have seen the Negro pass down the decades, a consumer of commodities manufactured, mined and produced by other races. They have seen the whole network of transportation, communications and natural resources developed, exploited and owned by other races, while the Negro's only contact with these things was as a consumer, a customer.

This small group of skeptical Negroes slowly escaping from the grip of an incompetent and muddled leadership is gradually beginning to realize that "the problem of the twentieth century is the problem of the color line" only because and insofar as the color line also is the poverty line, with the usual accompanying ignorance.

There has arisen, therefore, an inclination to attack the problem of race relations from a new angle. As a beginning I advocate that the Negro face himself. The proper analysis of himself is one of the most pressing problems facing the Negro today. Rigorous self-scrutiny is an exercise that the Negro has never been inclined to carry through to the end, He has been impatient with any Negro who has suggested the need for self-analysis.

To begin with, we believe that the time has come for the Negro to get off the sob wagon. We also believe that the time is right for the Negro to cease being a beggar, to put his cup to a more dignified use and begin preparations for the production of wealth; using the same methods that have proved successful in the economic rise of other races. I am convinced that there are too many equal rights and protest organizations among Negroes. Not because the Negro should not have equal rights, but because all that these organizations can accomplish will be superficial and temporary. What the Negro needs in place of so many protest committees, indignation and propaganda leagues is more factories, more land, better schools and more and better trained scientific, technical and business men.

Furthermore, I believe that the Negro has consumed too much time in prayer and play. Both of these are probably legitimate activities of human life, but the Negro has had more than his share of both.

The disillusioned and aroused small minority also believe that as the Negro faces himself he will discover that color prejudice is not a monopoly of the whites. There are prejudice and proscription a-plenty within the Negro group, as most any black Negro can testify. It is simply a piece of hypocrisy or ignorance for us to howl about the mistreatment of Negro chidlren in mixed schools when at the same time Negro teachers are indulging in the same practices in Negro schools. The white teachers are discriminating between black and white, while the Negro teacher discriminates between mulatto and black. Negro men let out a wail every time a white man is picked for a job in preference to a Negro applicant, yet these same Negroes, if the opportunity arises, will choose a yellow-skin girl for a stenographer in preference to one that is black.

There is one phase of our muddled behavior that should be mentioned. That is the ease with which we are insulted by the whites when they use the words "nigger" and "darky," or when we are the butt of chicken, watermelon and crap-shooting jokes. Despite our anger at the whites we ourselves use the word "nigger" probably more than the whites, at

least in the North. It is also a fact that nearly all Negro shows are built around darky and coon antics, crap-shooting and chicken or watermelon episodes. It is also a fact that in general Negroes prefer these coon shows to performances by Paul Robeson.

The above are some very elementary suggestions for the Negro and those interested in him to think on as the Negro faces himself and begins to lay new foundations on which to build his future. There has been much talk in recent years of the "New Negro," but as far as I can see the only real new Negro is the small minority who are willing to face themselves squarely, honestly and frankly; to discuss their weaknesses openly and intelligently, so as to make sure that the accomplishments of which we boast are really what we claim. This new Negro is as ready to take up the sword against Aframerican myth and hocus-pocus as against the Nordic myth. He can see no more evil in the one than in the other. He is ready to stand on his own feet and take his chances, hard knocks and all. If our race is to be considered a child race, we should like to be considered at least normal children growing into manhood. Of course, there are certain points at which we need assistance, but we do not wish it to come in the form of an invalid's chair. We believe that the time has come for the Negro to stand erect on his own feet and attempt to walk like other men.

ROBT. R. MOTON
principal of Tuskegee Institute.

The Thirteen Most Important U. S. Negroes

Journal & Guide
1-5-30
Norfolk, Va.

BY EUGENE GORDON
Well Known Essayist

Continued from Last Week

ERNEST E. JUST reflects considerable glory on Negroes in general, because he is one of them. He is one of the few whose importance extends beyond the boundaries of race into the extensive fields of humanity. He is not simportant American zoologist. His portant American zooligist. His contributions to scientific journals on the physiology of development are of inestimable value to the white world as well as to the black.

Tuskegee Institute is the most important school of its kind anywhere, and any man who heads it becomes by that fact, important, whether he be mediocre or great. Dr. Moton has shown himself to be fully qualified for his task. He is more important, however, as spokesman for Negroes of America than as principal of Tuskegee.

Since the publication of his "What the Negro Thinks," he has been more and more frequently quoted as representing the most progressively intellectual Negroes as well as the hordes in Dixie. That is nonsense, of course. The fact that he has been elevated to universal leadership by his good white friends, however, does not in the least lessen his importance.

A. Philip Randolph achieved the herculean task of organizing several thousand workers into the Brotherhood of Sleeping Car Porters and getting them recognized by the American Federation of Labor. He thus becomes the man who holds the confidence of more Negro toilers than anybody else in the country. Being a man of strong personality and well developed oratorical gifts. Randolph is influential among other persons than those who immediately follow him. His position among Aframericans is undoubtedly one of real importance.

It is significant that the man who has done most to make books by and about the Negro available to the black man is himself a Negro. Arthur Schomburg's splendid collection of books and pamphlets, brought together over many years was bought by the New York Public Library and placed in the 135th St. branch in Harlem. Mr. Schomburg has read all these books, and can relate their contents; but this fact is not so important as the fact that his unusual talent has made it possible for everybody else to read them.

Carter G. Woodson and Monroe N. Work are the most important of our historians. Dr. Woodson in his series of works on the Negro in America has furnished data that are essential to an accurate knowledge of the black man in the early days of the republic. He has done more than that.

As every Negro writer knows, there is a wealth of stuff that white publishers will not touch. Dr. Woodson has met this situation by organizing the Associated Publishers, in Washington, and publishing his various historical studies. "The Journal of Negro Life and History," now comprising fourteen volumes of approximately 400 pages each, each volume being packed with facts that few Negroes and fewer Caucasians have ever heard of, is published there.

Monroe N. Work is a historian of somewhat a different kind, but whose importance is incomparable. His work consists chiefly in editing the Negro Year Book and conducting an information bureau relating to the black man in the United States. The Negro Year Book is a collection of historical data that is invaluable to the person who seeks to be well informed. His "Bibliography of the Negro in Africa and America" is a weighty volume that purports to contain the title of every book, pamphlet, and other manuscript bearing on the Negro ever published in America.

As I have already said, there are more than thirteen important Negroes in the United States. As a matter of fact, we shall not know precisely how many there are until the figures of the recent census are made public. The total number of Negroes credited to us by the United States census will be the total number of important Aframericans.

Christian Recorder

NEGRO AUTHORS' WEEK

Philadelphia is getting ready to celebrate Negro Authors' Week. This suggestion made in the Christian Recorder some weeks ago, has taken hold upon the imagination of many of the most thoughtful people of Philadelphia, and it looks as though there is going to be in this city the second week in December a great and enthusiastic gathering of the best minds to help stimulate interest in authorship among our people. The idea is to interest them in the books concerning the race, particularly those that have been written by Negroes. There have been thousands of these books upon an endless number of subjects. 10-22-30

The co-operation with publishers of Negro books gives assurance of a large and helpful exhibit. Such an exhibit Philadelphia has not had before. Just to look at the books will be an inspiration to all who have that privilege.

Among the lecturers for the Authors' Week are A. Phillip Randolph, former editor of The Messenger and president and organizer of the Brotherhood of Sleeping Car Porters, Arthur A. Schomburg, leading collector of Negro books in the United States, Dr. W. E. B. DuBois, editor of the Crisis and of numerous books relating to the Negro, James Weldon Johnson, secretary of the N. A. A. C. P. and poet, author of the National Negro Anthem, "The Book of American Negro Spirituals" and other books, Mrs. Georgia Douglass Johnson, outstanding poet, Kelly Miller, journalist and writer of national repute, Carter Woodson, editor of the Journal of Negro History, and Langston Hughes, distinguished young poet. Many of the leading citizens of Philadelphia have expressed their desire to become patrons of this project. Among them are Prof. George Lyle, principal of othe Smith School; Mrs. Alice Dunbar Nelson, executive secretary of the American Inter-Racial Peace Committee; Mrs. Laura Wheeler Waring, well-known artist; Atty. Raymond Pace Alexander, one of Philadelphia's leading lawyers; Mrs. Blanche W. Anderson, principal of the Berean School; Mr. Eustace Gay, of the Philadelphia Tribune staff; Mrs. Walter C. Beckett, principal of the Field School; Mr. Clarence Whyte, principal of the Durham School, and many others. Philadelphia, Pa.

Racial Consciousness - 1930

HERALD
DULUTH, MINN

MAR 28 1930

The Capital N in Negro

New York World: The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; there is no reason in logic why the name of any race should be capitalized, and in some languages, as for example the French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, etc., have agreed to use it indicates that the hypocrisy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

What Are the Women Coming To?

Kansas City Star: The outcome of a municipal election at Stephenson, Mich., (population 550, census of 1920) shows what may be expected to happen when women with newfangled ideas get interested in politics. The election issue in this municipality, whose population perhaps has mounted by this time to 562, was town beautification. Think of such an absurdity, when everybody knows that all a town or city needs to draw population and business is littered streets, shacks plastered over with bills, a few rows of shiny billboards on main highways, clouds of dirty smoke and neglected vacant plots here and there!

Why Capitalize the Word "Negro?"

By KELLY MILLER, Howard University, Washington, D. C.

Defender
4/5/30
Norfolk Va

The Negro press and publicists have been insisting upon the capitalizing of the word from time immemorial. I remember when the Independent was in its prime and stood sponsor for the black man's cause more heroically than any other American publication. It ranked with the great literary authorities on the proper and elegant use of language. And yet our journalistic defender insisted that it was proper use of language to use the small "n" in the term Negro. In response to my query why it persisted in such belittlement, it was explained that Negro was not a geographical term like Englishman, German, Greek or American, but merely a superficial designation, such as white, red and brown.

The persistence in the use of the small letter is not in all instances an evidence of unfriendliness, but merely of typographical policy. The New York Times, the Atlantic Monthly and other literary publications have been constrained to use the big "N" purely out of deference to the Negro's sensibilities, without any change of conviction as to the requirements of correct form.

From the Negro's point of view, it appeared to be a belittling discrimination to capitalize all other groups of the human family and reserve the small initial letter only for the despised race.

It is undoubtedly true that many publications failed or refused to capitalize the name as a badge of contempt. To them the word Negro connotates an inferior status such as slave, servant, serf, collie and the like. To use the capital letter would give the despised race the ennobling designation of the more favored preferred sections of the human family.

George S. Schuyler, who is one of the most discerning and daring writers among us, decries the placing undue emphasis on the racial designation by dignifying it with a capital letter. He would prefer that the term discarded altogether because of the current disesteem and the historic stigma attached to the designation. The Chicago Defender, the greatest Negro weekly on earth, advocates the adoption of some other term, such as "race men." This designation would have no earthly meaning outside of those initiated into this peculiar lexicographical cult. I wonder what meaning the term "Raceman" would convey to a Frenchman.

Many well meaning persons of color seriously insist that the persistent use of the term "Negro" serves to keep the people designated under it in an inferior and subordinate place in the white man's mind. They advocate some other designation such as "colored man" or Afro-American. But they have never made any serious headway with their theory. Most people who use the English language with effectivenss and power persist in sticking to the term "Negro." Black and white writers all agree on such usage.

Those who insist on capitalizing "Negro" thereby indicate their acceptance of the term as the proper designation of the group intended to be covered by it. I have always insisted that it makes no difference, in the long run, by what name a people is designated. Any appellative will in time take on the meaning which the character of the people impart to it. The history of words discloses amazing transformations of meaning. A term at first applied in the spirit of derision or contempt often becomes an expression of highest ennoblement. Such is the story of the word "Christian." On the other hand terms of the highest distinction have degenerated into designations of ridicule and contempt. The word "dunce" is a classical illustration of the degeneration of words.

It seems to me that it is a matter of salutary indifference by what appellation the race is designated, since there is no imputed or implied insult or affront in the intention.

At one time the race was designated as "Africans," and accepted that designation with full satisfaction. The African Methodist Episcopal Church is a survival of that time. For some reason, not now clear to me that term was abolished and now has become quite distasteful. There would have been one undoubted advantage in retaining this geographical designation. There never could have arisen the issue of capitalization.

The question of accuracy of the several terms is often raised. No racial designation can possibly be accurate. If the use of a term conveys the meaning of the group intended, nothing more can be required. I am in the habit of using "Negro," "Afro-American," "colored people," and even "African," whenever the one or the other best fits into the discourse. I have never been misunderstood as to meaning.

I think, however, that all will agree that where the term "Negro" is used it should be capitalized.

In the meanwhile, let me repeat my workaday definition of a "Negro" as any person who would be jim-crowed in Virginia.

TIMES
Roanoke, Va

FEB 23 1930

THE CAPITAL "N".

The tendency in typography is generally toward lessened use of capital letters, yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency.

Races have their capitalized distinction, as have nationalities, sects, and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case to the upper can give them.

Major R. M. Moton, of Tuskegee, foremost representative of the race in America, has written the Times that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of races." The New York Times now joins many of the leading southern newspapers, as well as most of the northern, in according this recognition. In our "style book" "Negro" is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in "the lower case".—New York Times.

HUNTINGTON, W. VA.
HERALD DISPATCH

MAR 13 1930

"In our 'style book,'" says the New York Times, "'Negro' is now added to the words to be capitalized." Words denoting other races have, under the rule, been capitalized because they were almost invariably derived from the name of a country, a proper name. "Negro" was long spelled without a capital, not as any mark of disparagement, but because the name was not traced to the name of any country. No reason other than a mere matter of rule, which The Herald-Dispatch, too, ignores, existed for the distinction in capitalization, and it may properly conform to other adjectives of its class. "A little thing mechanically to grant," says the Times, "but not small in its implications."

Thirteen Most Interesting Negroes in the United States

By EUGENE GORDON

EUGENE GORDON

There was a great deal of mental tightrope walking before I finally decided on the 21 persons here listed. Here is a complete roster, my favorites being named in alphabetical order; 1. Robert Sengstack Abbott, L.L.B., L.L.D.; 2. J. Berni Barbour; 3. Bessye J. Bearden; 4. Nannie Helen Burroughs; 5. Archibald James Carey, A.M., Ph.D., D.D.; 6. George Washington Carver, M.S.; 7. Benjamin Jefferson Davis, Sr.; 8. Oscar De Priest; 9. William Christopher Handy; 10. Maurice Hunter; 11. James Weldon Johnson, A.M., Litt.D.; Mordecoi Wyatt Johnson, B.D., S.T.M., D.D.; 13. Rufus Lewis Milford Perry, L.L.B.; 14. William Pickens, A.M., Litt.D.; 15. Julian David Rainey, L.L.B.; 16. Arthur Alfonso Schomburg; 17. George Samuel Schuyler; 18. Mary Church Terrell; 19. William Monroe Trotter, A.M.; 20. Walter Francis White; 21. Louis Thompkins Wright, M.D.

In one way or another the owner of each of these names is interesting. It pained me excruciatingly to eliminate any of them. But to eliminate was essential. It could not possibly be avoided. The final number must be 13, not 21. But if each of them seemed, at first glance, to be as interesting as his neighbor, and I still realized that the list had to be shortened, there remained no alternative for me save to rationalize my ruthlessness, this rationalization to be for the benefit of any possible questioners.

Let us begin, then, with the first person named, Robert Sengstack Abbott, L.L.B., L.L.D., passes inspection after only a cursory glace. He stays. And so does Nannie Helen Burroughs. We bow them aside. We shall tell them later why they are honored thus over J. Berni Barbour and Bessye J. Pearden. Our business at present is to tell the rejected why they are rejected, rather than to tell the others why they are accepted.

J. Berni Barbour is to me one of the most interesting fellows in the country. He is a splendid musician and a talented composer, having done striking work in charge of the chorus in Ziegfield's musical comedy, "Show Boat"; and as a story teller he could make Taylor Gordon look like a stuttering amateur. But he is little known outside of New York; even in Harlem there are scores of bright persons who do not know who J Berni Barbour is!

Amazing, but a fact. Nor is he to blame for this ignorance. He is more than pleased to relate stories of his accomplishments and adventures; the trouble is that he is too busy to get out among people. Being unknown nationally, he will have to be eliminated.

Mrs. Bearden being a beautiful woman, and women being given to prejudice against beauties in members of their sex, the feminine portion of the citizens would likely vote her decidedly unpopular. So we bow Bessye J. Bearden out.

Archibald James Carey, A.M., Ph.D., D.D., Bishop of the African Methodist Episcopal Church, will step aside, please, and wait.

Mr. Carver is, to me, one of the most interesting personalities in the country, but of the 112 millions of whites and blacks scattered across this continent I doubt that a scant quarter million have heard of him. He is too important to discard; I reserve him for a future article.

Benjamin Jefferson Davis, Sr., has fascinated me ever since I was a youngster on a Georgia plantation, but of late his fame has been eclipsed, so he is less known to the new generation than he was to an earlier. Regretfully we let him pass.

The Honorable Oscar De Priest will please stay, as will also William Christopher Handy, Maurice Hunter, James Weldon Johnson, A.M., Litt.D., and the Rev. Dr. Mordecai Wyatt Johnson, B.D. S.T.M., D.D.

The venerable Robert Russa Moton, A.M., has no place here, being interesting merely as a laboratory specimen; and while Rufus Lewis Milford Hope Perry, L.L.B., should be able to qualify on his name alone, I fear that he'll have to drop out. As a Negro American who embraced the Jewish faith so as to marry a Jewish maiden, Mr. Perry is not without glamor, but knowledge about him among those who mutter aloud when they read the newspaper is too sparse.

William Pickens stays, and so does Julian David Rainey, but Arthur Alfonso Schomburg goes. There will be a place for this magnificent book-collector in another article.

George Samuel Schuyler will remain in ranks; but Mary Church Terrell, because the glamor that once enveloped her faded with a past generation, will please fall out.

William Monroe Trotter and Walter White will please fill in the places left vacant by those who have just dropped out. Louis Tompkins Wright is out, too; but we shall meet him in another article.

II

Now, here we are! My roster now reads like this: 1. Robert Sengstack Abbott, L.L.B., L.L.D.; 2. Nannie Helen Burroughs; 3. Archibald James Carey, A.M., Ph.D., D.D.; 4. Oscar De Priest; 5. William Christopher Handy; 6. Maurice Hunter; 7. James Weldon Johnson, A.M., Litt.D.; 8. Mordecai Wyatt Johnson, B.D., S.T.M., D.D.; 9. William Pickens, A.M., Litt.D.; 10. Julian David Rainey, L.L.B.; 11. George Samuel Schuyler; 12. William Monroe Trotter, A.M.; 13. Walter Francis White.

Dr. Robert Sengstack Abbott has, first of all, a most interesting middle name. It was this, I admit, which first attracted my attention to him.

Now, a man of such nondescript physical appearance as Mr. Abbott's, yet who is interesting in spite of that, cannot lightly be passed by. His unique middle name, his unique little mustache beneath the center of his nose, his unconscious effort when in public to seem overburdened with the weight of grave matters, his black complexion,—these are some of the superficialities which contribute to the interest that surrounds this man. These are the characteristics which first arouse attention, but consciousness, upon better acquaintance, of his solid achievement is what holds attention.

As founder and publisher of the Chicago Defender, Mr. Abbott is one of the most interesting men in the country. He arouses my personal interest through his towering vanity: a vanity that causes such captions as the following to be printed on the editorial page of the Defender: "Founded May 6, 1905, by Robert S. Abbott, L.L.B": "American Race Prejudice Must Be Destroyed.—Robert S. Abbott": "Published by the Robert S. Abbott Publishing Co., Inc.": "Give a wise man a chance and he'll be wiser—give a fool a chance and he'll still be a fool.—Robert S. Abbott."

Nannie Helen Burroughs, speaking in Boston before the Ford Hall Forum recently on "The High Cost of a Jim Crow Civilization," aroused more noisy hilarity than that body had seen previously in a decade. Her whole attitude seemed to cry: "I'm a Negress, and I intend to give you folks what you expect me as a Negress to give you. Here it is: take it!" And she did give it. The whites howled with laughter along with some of the colored folks; but most of the colored folks burned with embarrassment.

"When she called herself a mahogany blonde," whispered a fair-skinned but race-conscious little Aframerican maiden afterwards, "I almost passed out."

"The lady clown," commented another youth, who was challenged by a Burroughs defender to deny that, in spite of a vaudevillesque platform manner, she had "put her message across."

Perhaps she did. I am personally less interested in her message than in her personality. It is the latter that renders her interesting. Anybody with any pretensions at all to public speaking can "put across" a message, but anybody cannot, in addition, sizzle interest like Nannie Helen Burroughs's.

This interest is intensified by the knowledge that Miss Burroughs heads a nationally known school for girls and that she commands great influence among Negroes,—and a considerable number of whites,—of the country. I have not met any of her graduates, but if they all emulate their noted principal, then there must be just so many more interesting young women in Aframerica.

Greenville, S. C., Enterprise
Saturday, October 4, 1930

Spell "Negro" Capital "N"

New York, Sept. 19.—The New York Times today publishes a special dispatch from Columbia, Missouri, the following:

Columba, Mo., Sept. 18.—Following the example of larger newspapers and leading magazines in the United States, the Columbia Missourian, laboratory publication of the School of Journalism of the University of Missouri, now advocates the spelling of the word 'Negro" with a capital "N."

In announcing the change, which is authorized for the first time in copies of the tenth edition of the Desk-book of the school, Professor Thomas C. Moore lock, its editor, referred to the stand on the question taken by The New York Times in an editorial which said that "it is not merely a typographcal change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case.'"

The National Association for the Advancement of Colored People has been advocating the use of th capital "N" for several vears.

Pittsburgh Courier

MISSOURIAN ADOPTS CAPITAL "N" FOR NEGRO

NEW YORK, Sept. 25—The New York Times today publishes as a special dispatch from Columbia, Mo., the following:

"Following the example of larger newspapers and leading magazines in the United States, the Columbia Missourian, laboratory publication of the School of Journalism of the University of Missouri, now advocates the spelling of the word 'Negro' with a capital 'N.'

"In announcing the change, which is authorized for the first time in copies of the tenth edition of the Desk-book of the school, Prof. Thos. C. Morelock, its editor, referred to the stand on the qu ion taken by the New York Times in an editorial which said that 'it is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in the 'low r case'."

Racial Consciousness-1930

12,000-Mile Trip Through the South

Amsterdam News

10-22-30

By LORENZO J. GREENE

(For The Associated Negro Press.)

THE trip through the South was made in an endeavor to stimulate interest in Negro history and to induce the Negro public to subscribe to and to read more widely the books of the Associated Publishers, dealing with the history and achievements of the Negroes. Efforts to arouse interest were made by talks to teachers at such summer schools as Tuskegee, Hampton, Tennessee State College, Sam Houston and other colleges. In addition talks were made in the graded and high schools, at conventions and wherever we came into contact with large groups of people.

Some of the results were gratifying in view of the general hard times. We were able to dispose of more than 600 sets of books. They found their way into Negro homes, clubs, libraries, churches, colleges, and public schools. In addition, some were taken by white priests, white libraries, and white colleges.

What is of even greater interest, however, was the inclination of Southern educators to commend the work and to promise to place some of the books of the Associated Publishers on their supplementary reading list, if suitable terms could be arranged.

Although the interest in Negro history was great east of the Mississippi, the eagerness of the people of Arkansas, Texas, and Oklahoma to learn something about their race was extremely gratifying to us. Indeed, it surpassed that of the South Atlantic and South Central states. We could have spent the winter in Texas alone.

We were not only interested in the dissemination of knowledge upon the Negro, but also took into account his economic and social status. Unfortunately, we found that much of the work in the South was slipping out of the hands of Negroes. In tidewater North Carolina whites worked in the field side by side with Negroes harvesting tobacco; near Atlanta whites and Negroes worked together in the cotton field.

This was more pronounced in Texas. During a trip from Dallas to Austin, a distance of more than 225 miles, we actually saw more whites than Negroes picking cotton. In field after field white men, women, and children were at work. In other instances they worked along with the Negroes. Both whites and blacks have been pushed out of many of the fields in Texas by Mexican labor.

In hotel and domestic work, due to the scarcity of jobs, the Negroes also are losing. White men in uniform are working as elevator operators in the City Hall and in many office buildings, hotels, and restaurants in Atlanta. In Galveston, Texas, many of the finest hotels along the beach have white waiters, bellmen, and porters. Similar displacements could be enumerated throughout the South.

The same is true in the field of common labor, once considered a Negro job. Whites and blacks were working side by side on the railroad outside of Birmingham; the same was seen once in Tennessee, near Knoxville, but most of the railroad gangs seen there were white.

In Texas the Mexican is driving the Negro off the railroad. On a Federal highway being constructed between Memphis and Little Rock the whites outnumber the blacks 10 to 1. On another road in process of construction between Dilly and Encroalon, Texas, a distance of about 60 miles, we saw one Negro only working, and he called out to us as if delighted at the sight of one of his own race; the same is practically true of the splendid road now being built from Lake Charles to New Orleans. Whites predominate.

Most of the public work, too, is now done by whites. Garbage collecting is now a white man's job in New Orleans, Little Rock, and Houston. Street cleaning is done also by the whites in Atlanta, Houston, Waco, Dallas, Birmingham, and Montgomery, Ala. In the latter city a colored man performed this duty in the Negro section. Whites are driving the delivery wagons and trucks and even delivering ice on their backs to Negroes.

Despite this loss in occupation the Southern Negro goes blithely about his way. He laughs, he dances, he sings, he buys automobiles, and he purchases expensive clothes. But the coming winter with its hardships attendant upon the destruction of crops by the drouth, and the small outlook for an alleviation of unemployment, may finally bring him to the full realization of the extreme seriousness of his position. He will then realize only too well his folly in allowing many of these jobs to slip out of his grasp, either through his unreliability, dishonesty, untidiness, lack of punctuality, or because of his peculiar supposition that certain jobs were just ordained to be his.

Distressful as this displacement may ultimately become, it may be a blessing in disguise, for it may force the Negro to develop a new economy or starve. Already the former is visible by the increasing number of Negro venders selling popcorn, fruit, and wearing apparel in the streets and working as clerks in stores.

EDITOR'S NOTE: Mr. Greene is research investigator for the Association for the Study of Negro Life and History, of which Dr. Carter G. Woodson is director. In 1924 Mr. Greene was graduated from Howard University with the bachelor of arts degree. Two years later he earned his master's degree in history at Columbia University and qualified in 1927 for the doctorate. Accompanying him on his trip through the South were four Howard University students: J. Cecil Wilkey, John Poe, Oliver Lagione and Noble Payton. Mr. Greene is the author of "The Negro Wage Earner," a 350-page treatment of the subject, which is expected off the press of the Associated Publishers in November.

THE 14th AMENDMENT

A Confession of Faith

By Anna J. Cooper

Tribune

10-17-30

Washington

I am not a "New Negro."

This is not merely because my hair is gray and unbobbed, but, to say the truth, I think the New Negro racket has been a bit overdone. I confess I am a trifle weary of it.

Second: I do not want my son or my daughter to marry a white person on the other side of an imaginary line that belts this planet known as the "Color Line." This is not because of any prejudice against race or color on my part. I know that there are individuals on the other side of that amazing line just as good as I am, just as true-hearted, just as noble, just as generous, just as fine. Some of these I have met,—really met, not as one rubs elbows with the hio polloi at a drawing room crush or a yamping, gwaping carrousel; but where soul actually reaches out and touches soul in the solitude "a deux," confident that there is no beguiling camouflage, no treacherous quicksands to tempt and destroy the unwary. Yes; friends true and tried I have known and know; but I do not want to marry them nor that any my kith and kin should do so.

Neither on the other hand do I feel it incumbent on me to sheath myself and all my kin with porcupine quills of cruelty and hatred in order to prevent what I do not want and what no one can possibly force me to accept. When, therefore, I see the Army, Navy and Air forces of my grand and glorious country all mobilized and concentrated, getting bolts and bars in place to make a few hoboes keep off the grass, I fall to wondering what it's all about. There seems to be a panic of anticipated bombardment or of an overwhelming invasion and I want to say "There, there—don't take on so. Nobody's going to marry you! Nobody's axed you Sir, have they? Why this unaccountable distress?"

Third—and I expect in saying this to have to dodge all the God save the mark!) but Third: While guiltless of an inferiority complex, I am not greatly distressed over the fact that I live in a "colored" neighborhood, so long as adequate police protection and those material comforts and services for which I pay taxes are fairly and justly provided. To be quite candid again "I do not choose" to live among savages, whatever their complexion, and I answer the question "Who is my neighbor?" in language quite different from throwing stones to smash his windows and raising a small riot merely because another's accident of color scheme does not happen to coincide with my own.

Thus much by way of preface. Not that I imagine for a moment that my personal attitude has any interest for the general public or that it will command a following even from the man across the street. But there are around 12 millions of me, born into American citizenship, loving our country with an overflowing, sentimental, nay even, if you will, a pathetic affection, wishing and, according to our lights, working for the best things for this, our native land, just as truly and as sincerely as the elect of God, who blush self-consciously whenever We, the People are mentioned and who say (not always in undertones) WE are IT!

The first Lady of the Land has no better right to sacrifice and die for our fatherland (hers and mine) than have I. The part of my ancestors that did not come over in the Mayflower in 1620, arrived, I am sure, a year earlier in that fateful Dutch Trader that put in at Jamestown in 1619. If there be any higher percentage among the "Hundred Percenters" it must be for the aborigines, and I believe that the third source of my individual stream comes clean even from the vanishing Red Man, which ought, according to my arithmetic, reckon my points up to one hundred thirty three and one-third per cent to the manor born and "inheritor of the glebe": genuine F.F.A.'s (First Families of America.) incontestable, undeniable, and unalienable. True blue American, if there be any honor in that, I claim it.

While however, some may be interested in checking up, testing, measuring and comparing these three strains in the curl of my hair, or the breadth of my nostrils, or the color of my epidermis, myself, as a thinking, feeling, willing entity, am not the least bit conscious of thinking, feeling or willing through and by the pigment cells in that epidermis. If different, I don't know it. I am absolutely sure that I am not an alien and could not, even if I wanted to, expatriate myself. With clear-eyed vision of its human imperfection and short comings I sing "America" and mean every word of it because I know it is my duty and my privilege to strive as mightily as the mightiest to help truth to overcome error, justice to prevail over corruption, and that Righteousness, which alone exalteth a nation shall triumph over all the hosts of evil.

WHAT IS WRONG WITH NEGROES HERE?

Washington Negroes are said to be very different from Negroes in other cities of the country. Why this difference? There are few native born Negroes here. By far the majority are from some other city in the States. Then why the difference?

Whether the Negroes are different or not, their activities, civic, commercial and social are certainly different.

The last census figures show that Washington stands at the head of the list of cities in literacy of Negroes, but far down the column in commercial and economic activities. Can we glean from this evidence that college education unfits the Negro for economic activities? Does the college unfit the Negro for business?

With a colored population of about 130,000, the Negroes of this city, with more college graduates than any other city in this country; more professional men and women and more school teachers and preachers than any other city in this country, Washington certainly should head the list in commercial activities and industrial enterprises.

Can you think of a city anywhere with more than one hundred thousand people with only two small banks of combined resources of about $1,000,000; with more than 200,000 feet wearing shoes, with but one shoe agency; with all of the clothes to wash, with but one small laundry; with goods to be purchased daily and not a single decent grocery store; with more than 25,000 homes to be furnished and supplied and not a single furniture store, or dry goods store, not even a sheet or pillow case for sale; thousands of automobiles being purchased annually and not a single agency; hundreds of gallons of ice cream and thousands of bottles of soda water and not a single plant owned by Negroes here? We could go on through the whole list of human wants and supplies of the home and in practically every line there is little or nothing being accomplished here by our many college graduates.

About a year ago, there was organized here a club called the Associated Business Clubs, whose purpose was supposed to be to increase commercial enterprises here. This club has not met since last June. Why are our many high school and college graduates so very different from Negroes in other cities?

Lyles and Spirituals

Mr. Aubrey Lyles, great vaudeville star, of a combination known around the world as Miller and Lyles, told the AFRO Club, Saturday—"I hate spirituals."

"Every time I hear a spiritual," Mr. Lyles said, "I have a picture of a white master whipping my slave grandmother or selecting the prettiest of her daughters for the big house."

Thousands of persons, perhaps millions, agree with Mr. Lyles, and yet they should have a superiority complex big enough to enjoy and develop folk songs without permitting themselves to be influenced by what white folk think today or what they did seventy years ago.

The fact is, spirituals give the average man a state of mind which comes to some persons when they ride in a Lincoln car, smoke a fifty-cent cigar, live in a $10,000 home or ride in a de luxe motor boat.

It's a sort of ecstasy which other people get by betting and winning at numbers or racing, by looking at paintings, by solving a problem at work or by falling in love.

Other people try our music, but it doesn't sound quite right. Nor do they experience the same easing of spirit which comes when we sing our own songs.

A beautiful girl, an exquisite flower, a snow-capped mountain, a fiery sunset may make little impression upon an untutored washerwoman or laborer. Yet the spirituals and their first cousin, the blues, give them a luxurious and exalted state of mind which all of us seek and most of us call happiness.

RECREATION

One reason why we Americans of color are becoming a set of civil outcasts is because we do not seek to stop and to undermine race separation along all public secular lines. We are losing our right to use public places both because we do not exercise our rights in them and do not use open avenues for mingling.

Segregation and loss of civil rights are largely a matter of it being customary for the Colored person to be seen and met in the customary congregating of citizens generally in places for the public. Every place for the public intercourse and intermingling of Americans is an opportunity for us to promote or to keep up the custom of Colored Americans making common use of public facilities. It serves to make or keep the white racial elements accustomed to the presence as equals of their fellow Colored Americans. Many of these places are for recreation.

The best safeguard for the future is the practice and training of the children and youth. If the young people of America grow up accustomed to the common presence of Colored in the public facilities they use, then they will be less influenced toward objecting to Colored later. They will get started better for us.

They can only be started right by the younger Colored people seeking education and recreation in the places where the young public in general secure it, where it is provided for all publicly or is advertised as being provided for the public. In play is where the custom of friendliness, fellowship and equality can best be inculcated and imbedded, especially in the younger years.

On the other hand no greater help to an increase of segregation and denial of civil rights can be given than for the young Colored people to stay out of the general educational and recreational places and to seek to have separate places. This inculcates the idea of separation in the young whit mind of the many races which intermingle. It brings them up to feel that the presence of Colored as equals is unnatural and derogatory in all places of public equipment, accommodation and resort. It sows in the community the seeds of race segregation. It sets up caste as a custom. Teach our children and youth that to aschew separate recreational branches and to go into the general places is a duty to themselves and to their race, that they are thus doing their part against this dangerous color proscription in their native land. Our youth should be inspired to mix and mingle with other Americans and in so doing for recreation to be crusaders for equality.

Nail Thinks Negro Harlem Is Doomed

Agrees With Pickens on Ouster by Boosts in Realty Values

William Pickens' belief that the Negro will be driven from Harlem by rising real estate values and mortgage foreclosures, which was published last week in The Amsterdam News, has been upheld in a statement to the Associated Negro Press by John E. Nail, leading Harlem realty man and member of the firm of Nail and Parker, Inc.

Mr. Nail said:

"He has ventured an opinion as to its future and, as a practical real estate man, I know he is absolutely right in his judgment of conditions. It is a tragedy that Negro real estate men are not on a more cordial footing, and I am afraid this fact reduces itself to one answer. Men must possess competence to be able to counsel together.

"Mr. Pickens' view of Harlem with reference to Negro tenancies being compelled to move on is not only true of our group, but is true as to every other economically poor group. Their tenancy on Manhattan Island is but for a few years longer in the face of tremendously increasing land values, which are going to be very high.

"The only hardships sustained in the ownership of real estate in this neighborhood are where people have been improperly directed in the investment of their initial capital. The real estate broker's job is to advise against the purchase of real estate where the capital investment is very limited.

"Three are a great many people and a great many organizations owning real estate in this territory that are in the safe category because they have very little or no mortgage on their properties.

"I think we might predict that the Negro exodus out of this territory will be into the Bronx. In fact, there seems to be a move in that direction now."

Racial Consciousness-1930

FIRST NEGRO STATE CONVENTION IN THE UNITED STATES

African-American Presbyterian
6-12-30

(By Col. Fred. A. Olds, in The Charlotte Sunday Observer.)

Charlotte, N. C.

Part I

On the 22nd of August, 1865, A. H. Galloway, colored, of New Bern, published a "call" in the newspapers for a Negro State Convention of North Carolina, at Raleigh; no date being named. The words were: "A convention of the colored citizens of North Carolina." Later September 29th was fixed as the date. The convention met in the "Methodist African church" (now St. Paul's.) John P. Goode was chosen temporary President, John R. Randolph, and James Price, secretaries. On motion the Rev. John W. Hood, of New Bern, a committee on permanent organization was chosen, composed of J. W. Howe, of Wilmington, chairman; Charles H. Bell, Rev. John Croom, Frank Gibble, John Roberts, John Williams, James Gibson and Frank Cawthorne. James H. Harris, of Raleigh, made a motion, which was adopted, that the meeting be turned into a mass-convention because some counties had sent more, and others fewer than was intended.

Negro Newspaper

The Journal of Freedom, published at Raleigh, September 30, 1865, and the following week, was the first Negro newspaper ever issued in North Carolina. It was published by John Quincy Adams Crane, and Edward P. Brooks was its editor. Only two issues ever appeared; the second dated October 7. It was a large four sheet, with the motto "equal rights before the law for all men; social conditions will regulate themselves."

The paper has a peculiar interest, for it is the only one which contains the full account of the proceedings of this first Negro State Convention ever held in North Carolina. The official report of the proceedings says the convention met "in accordance with the wishes of the colored people of North Carolina, as expressed in mass meetings and through the press." It was opened with prayer, and a rule adopted as to this said: "Relying on God for the rectitude of our intention to secure equal rights, each session shall be opened with religious devotions by the chaplain." There were 109 delegates present.

The permanent President was Rev. J. W. Hood; secretaries, John R. Randolph and William Cawthorne; treasurer, John R. Caswell.

Rev. John W. Hood, of New Bern, taking his seat as permanent chairman, said in part:

" I consider that there never has been and never will be a more important assembly than this now convened here. We have met to deliberate on the best interests of our people. We come together as one man and our watchword is 'equal rights before the law.' We come together with the understanding that it is necessary that we should act indoors and outdoors, respectfully to all men, whether they be gentlemen or ruffians.

Plea for Moderation

"There is one thing in our deliberations which I hope will be guarded against, and that is harsh language towards any person. I myself am an adopted citizen of the State, having lived in it two years, and if I am not a citizen here I am not a citizen of any State. I say that we and the white people have to live here together. Some people talk of emigration for the black race, some for expatriation and some for colonization. I regard this as all non-sense. We have been living together a throughout it obedient and passive, acting such part only as has been assigned us, calmly waiting on Providence. Our brethren have fought on the side of the Union, while we have been obliged to serve in the camps, build fortifications and raise supplies for the Confederacy. Do you blame us because we have meantime prayed for the freedom of the race?

"Just emerging from bondage, under which our race has groaned for 250 years, and suffering from its consequent degradation, we are fully conscious that we possess no power to control legislation in our behalf and that we must depend entirely upon moral appeal to the hearts and consciences of the people of our State.

"Born upon the same soil and brought up in an intimacy of relationship unknown to any other state of society, we have formed attachments to the white race which must be as enduring as life, and we can conceive of no reason why our God-bestowed freedom should sever the kindly ties which have so long united us. Filled with gratitude to God for His great blessings, we would bury in oblivion the wrongs of the past and wish to become more united, as well as more useful and honorable in our sphere of life.

Ask for Protection

"We are fully conscious that we cannot long expect the presence of government agents, or of the troops, to secure us against evil treatment from unreasonable prejudice and unjust men, yet we have no desire to look abroad for protection and sympathy. We know we must find both at home among the people of our own State, and must merit them by our own industry, sobriety and respectful bearing, or suffering and grievous evils will come.

"We acknowledge with gratitude that there are those among former slave-masters who have promptly conceded our free-doom and have manifested a just and humane disposition toward their former slaves. We think no such persons, or very few of them, at least, have lost their working hands by desertion. We most respectfully urge that suitable measures be adopted to prevent unscrupulous and avaricious employers from the practice of acts of injustice towards our people.

"Our first and engrossing concern in our new relation is how we may provide shelter and an honorable subsistence for ourselves and families. You will say, 'work,' but without your just and considerate aid, how shall we secure adequate compensation for our labor? If the friendly relation which we so much desire shall prevail must there not be mutual co-operation? As our longer degradation cannot add to your comfort, make us more obedient as servants or more useful as citizens, will you not aid us by wise and just legislation, to elevate ourselves?

Need of Education

"We desire education for our children that they may be made more useful in all the relations of life. We most earnestly desire to have the disability under which we formerly labored removed and to have all the oppressive laws which make unjust discrimination on account of race or color wiped from the statutes of the State. We invoke your protection for the sanctity of our family relations. We most respectfully and earnestly pray that some provision may be made for the care of the great number of orphan children and the helpless and infirm who, by the new order of affairs, will be thrown upon the world without pro

(Concluded next week)

Dr Yorke Jones was the preacher at Johnson C. Smith University church, Sunday, June 8. Some of the Summer School instructors are assisting the regular church choir. This adds greatly to interest in the services.

At 3 o'clock the memorial service of the late Dr. John Scherer was conducted in the College Chapel. Short talks were given by those who seemed to know the outstanding characteristics of Dr. Scherer. Miss Blanche Shaw spoke in behalf of the faculty. Miss Addie Mattison spoke in behalf of the student body and several local people made good talks.

The last vesper service was conducted on the campus at 7:30 P. M. Many of us looked at the stately magnolia trees for the last time, and the lighted cross which brought to us a reverence for God and for Barreverence for God and Barber.

Monday evening, May 26, at 8:00 P. M., the College Dramatic Club presented a Shakespereean play, "Romeo and Juliet," under the direction of Miss Foresman, which was enjoyed.

Tuesday afternoon at 1:30 o'clock, the Senior High School class day program was presented and was very good. At 8:00 P. M., the Junior-Senior Banquet was given. The banquet table was very beautifully decorated in the front hall. The souvenirs were dolls dressed in black caps and gowns.

Wednesday morning at 10:30 o'clock the Senior College class had their class day program. They planted a tree near the "Pergolia," not only for them-

selves, but for the members of the undergraduating classes of the College Department.

At 12:30 the Alumnae Banquet was very beautifully carried out in the dining hall, and the Senior High School class was welcomed to enter Barber-Scotia College in the Fall.

At 8:00 P. M., the commencement exercises of the High School brought happiness to the members of the graduating class. The salutatorian was Ida Mae Kennedy and the valedictorian was Nellie Hill. Rev. C. J. Baker, D. D., of Atlanta, Ga., addressed the audience. Miss Hill won the $5 gold piece and the scholarship to Barber Scotia. Miss Mattie Pierson won a Bible for reciting the Shorter Catechism; also Miss Louise Kerby.

Thursday morning at 10:30, the Senior College class and faculty, dressed in their caps and gowns, were seated on the stage very attractively. The address was given by Rev. Stuart Nye Hutchison, D. D., pastor of East Liberty Presbyterian church, Pittsburgh, Pa. Miss Moke sang a beautiful solo, "Farewell, Sweet Day." Eight young women were candidates for B. A. and B. S. Degrees: Miss Thelma B. Christmas, Exie W. Cummins, Ruby Leabaugh, Addie A. Mattison, Mabel L. Nance, Nina E. Pruitt, Essie B. Taylor, Mamie L. Taylor. Miss Addie Mattison won the gold piece. This class was the largest graduating class in the history of the College.

One afternoon Mrs. Hosack gave a 5 o'clock tea for the departing crowd. There was an atmosphere that we had never realized before. A short program was rendered. Miss Foresman was presented with a lovely basket of flowers. No pains were spared in mentioning our dear Miss Hattie whom the College Department know we shall miss, but to her we extend a hearty invitation and our love.

We regret the fact that we can not carry with us Mr. and Mrs. Hosack and other friends, but we want to have the prayers of all that our college will be a success. We are going to strive to make our college a success and we are asking our friends to help us to hold our banner high.

A JOB FOR OUR PREACHERS

Courier 10-18-30

MOST any person with ordinary intelligence knows that the so-called race problem is never so acute in communities where Negroes are scarce as it is where Negroes live in large numbers. It is a known fact that our problem grows more acute as we increase in numbers in any given community. Pittsburgh, Pa.

The migration brought any number of strange and new faces to northern districts; and while the presence of these strangers created many new problems, about the greatest problem arose out of congested conditions on street cars and bus lines in our large cities. Because of certain segregated areas in our large cities, where Negroes live in large numbers, certain street car lines traversing those districts furnish a striking illustration of what we mean by our traffic problem. In New York, for instance, cars passing through Harlem are crowded with members of our group who circulate twice a day in and out of Harlem. In Chicago the same condition is found on the South Side. In Philadelphia we find the same traffic problem in South Philadelphia. In Pittsburgh the Wylie Avenue district offers its traffic problem. And so on might we cite similar conditions in other cities throughout the country.

When we speak of our traffic problem we refer principally to the behavior of our people on public conveyances such as street cars and motor busses. To persons who are not accustomed to loud talk, rowdy expressions and impoliteness, the behavior of some of our people is a source of great annoyance. This behavior is due largely to a lack of intelligence. Of course a lack of refinement contributes largely to this condition, but we hold that ignorance is more responsible for the unbecoming behavior of Negroes in public conveyances than anything else. It is ignorance that permits a man, white or black, to enter a street car, dressed in his working clothes or his overalls, and without regard for the wearing apparel of other people, seat himself beside a lady, dressed in her very best, and thereby not only make her miserable but put her to the unnecessary expense of having her clothes cleaned before she can wear them again. We say that it is ignorance that permits a man to do this. We hold that it is ignorance that permits people to enter street cars and yell at their friends and acquaintances at the top of their voices from one end of the car to the other; and we hold that it is ignorance that permits people to crowd themselves into small quarters without due regard to other people who are not dressed in their working clothes, or in their overalls filled with lime, plaster and frequently too much mud. Eating peanuts and sandwiches in cars is a true sign of ignorance.

Of course it is all right to say that white people do this as well as colored people, but we hold that the percentage of white people who do this is relatively small as compared with the percentage of colored people who are given to this habit. Then, too, we are not responsible for the ignorance of white people, but we are responsible for our own ignorance and our own lack of culture and our own lack of refinement. It is known that white people register their most serious objection to us and our company because they say we are too noisy—too loud. Most of us do not know what it means to be too loud and too noisy. Most of us feel that it is our privilege to laugh as loud as we please and to yell as loud as we please, and some of us think it is a grand privilege to be able to enter a street car or a motor bus and begin yelling at the top of our voices our salutations and "howdy-do's" to our friends, who are perhaps at the other end of the conveyance.

We hold that this condition cannot be eradicated over night, but can be improved upon greatly if the 10,000 ministers filling our 10,000 pulpits will give a little lecture once in a while on the proper decorum in public conveyances. Our preachers love to be called leaders, and we should love to see them lead our folks into a better decorum, a softer voice and cleaner clothes when they undertake to use public conveyances. Our ministers ought to tell the workingmen not to wear their filthy working clothes on street cars, but if they must wear them they should do so with due regard for people who are not dressed in overalls and dirty clothes. There are any number of people whose working clothes are of fine texture because of the character of their job; and these people, although working people, do not care to have their clothing soiled by the clothing of other people holding more menial positions. We should like to see our ministers give a five-minute lecture every Sunday, both morning and evening, for the purpose of helping this condition. We must demean ourselves with more moderation in street cars and in motor busses. We must wear cleaner clothes, and we must stop crowding our dirty clothes into space beside people who have on clean clothes. We must stop laughing as loud as a thunder-storm and we must stop yelling across the aisles and over the seats to our friends who happen to enter the same conveyance we are using.

If our ministers could feel that a lecture along this line is in keeping with that statement which says "Cleanliness is next to Godliness," they can commit no violation of the cloth in this regard. If we can improve this condition no person will object to riding on street cars passing through Negro districts, and certainly we will have contributed largely to the improvement of our group. We may have a very self-satisfied opinion of ourselves, but it is the opinion of others that counts quite as largely as our own opinion, and other people's opinions of us are largely formed by what they see us do and what they hear us say.

COLUMBIA MISSOURIAN ADOPTS CAPITAL N FOR NEGRO

New York, Sept.—The New York Times today publishes as a special dispatch from Columbia, Missouri, the following:

National Baptist Voice 11-1-30

Columbia, Mo., Sept. 18.—Following the example of larger newspapers and leading magazines in the United States, the Columbia Missourian, laboratory publication of the School of Journalism of the University of Missouri, now advocates the spelling of the word "Negro" with a capital "N."

In announcing the change, which is authorized for the first time in copies of the tenth edition of the Desk-book of the school, Professor Thomas C. Morelock, its editor, referred to the stand on the question taken by The New York Times in an editorial which said that "it is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case.'"

The National Association for the Advancement of Colored People has been advocating the use of the capital "N" for several years.

Racial Consciousness-1930

Schomburg Is The Detective of History

ARTHUR SCHOMBURG

1 Journal & Guide 7-5-30

By J. A. ROGERS

Noted Author and International Correspondent

Norfolk, Va

NO mystery thruout the ages has proved more fascinating than that of man's origin. Beside it, all other mysteries pale into insignificance. Men have risked a thousand dangers hoping to solve the grand riddle. Today hundreds of scientists are ranging the earth eagerly searching for clues. The man who unearthed a new type of human skull could not only command its weight in gold a hundred times over, but he would become famou

What is true of the human is true of a particular group. There is hardly a people so low in the scale of intelligence but has some story of its origin. All the holy books of the world begin with the origin of its devotees.

The same is true of the individual. No sooner has a man made money or become famous than he starts digging up his histry; or others, eager to know more about him, do it for him.

The desire to learn one's past is so much a human trait that it may be said that a people who are not anxious to know their history are near the lower animals in mentality.

All of this is a preface to emphasize the importance of the one who is the subject of this sketch: Arthur A. Schomburg.

Arthur Schomburg is one of the outstanding figures in the field of Negro history, and in his particular line, original research, he is foremost.

$10,000 *For His Collection of Books*

Four years ago, the Carnegie Corporation of New York, gave him $10,000 for his collection of books, prints, pictures, and manuscripts on the Negro—a sum that was perhaps one-fifth of its real value. This collection is now housed in the Negro History Department of the West 135th Street Branch of the New York Public Library, and constitutes, without a doubt, the greatest collection of data on the Negro group to be found anywhere in the world.

Arthur Schomburg was born at San Juan, Porto Rico, January 24, 1874, his parents being Carlos and Mary Schomburg.

Educated partly in that island and partly in the Danish West Indies where he attended college, he was interested at an early age in the history of the Negro. Even at that time he would carefully search out and note down every fact he could find about the race. His racial consciousness was stirred because he saw the best of everything in his native land being reserved for white people, and he wanted to know why.

These researches were to serve him well. One day at college during a debate he heard one of the white students declare that the Negro had never accomplished anything and was never going to. Before the class had left the room, Schomburg was on his feet, telling what he knew of the Negro's past in Porto Rico. He told of Jose Campeche, whose paintings, taken from Porto Rico to Rome, had created a stir in art circles there; of Rabael Cordero, a poor cigar-maker, who had founded a school for white and black on the island at a time when education was at a backward stage, and in whose honor a street had been named in the capital, San Juan, as well as of others worthy of note.

Entered Law Office

When Schomburg sat down, his victory was complete. His opponent, like many another, had been proved to know nothing of what he was talking about.

After this, Schomburg continued with a greater energy than ever, collecting books and pictures about the race, at the same time, spreading the knowledge collected in Porto Rico.

At the age of twenty-seven, bringing his treasures with him, he came to New York. Entering the law office and later judge of the Supreme Court of New York), Schomburg did excellent work for this firm, as a testimonial he holds from Judge Pryor shows.

Agitated Cuban Independence

In the famous Johnson and Johnson case which was tried in the New Jersey courts and involved the question of the use of the Red Cross label on absorbent and medicated cotton, Schomburg digested and indexed 4500 printed pages of the testimony and at the special request of Senator Brinkerhoff was permitted to assist in the discussion of the exhibits at the pleading in Chancery.

At the same time he was actively engaged in agitating the cause of Cuban independence in New York and was secretary of Las Dos Antillas, a club interested in freeing Cuba and Porto Rico from Spain. He continued his activities until Cuba won her independence, and then went on an expedition to Central America, visiting Haiti, and many other countries in that region.

Later, he entered the service of the Bankers' Trust Company of Wall Street, where he remained for twenty-one years and became head of the mailing department.

Searched Christopher Columbus' Library

This was a difficult task, even though he had a staff of white employees under him. But it was during these years that he did his most important work, not only collecting, but writing a good deal.

During this period also he helped in the founding of the Negro Society for Historical Research, and in 1922 was elected president of the American Negro Academy.

In 1924 he made a voyage to Europe that is important for the future of Negro history. He visited Seville, Spain, and in the old Cathedral dug into the musty records of the Indies loosely collected there, as well as into the library of Christopher Columbus. American Negro slavery had its roots in Spain, that is to say, Negro slavery began in Spain and Portugal, and was introduced from there into the New World.

Proved Great Artists Were Negroes

When Schomburg returned he thrilled New York audiences with the story of his finds among the old records. While in Spain, he also definitely established the fact that two of Spain's noted painters whose pictures hang in the Cathedrals of Seville and Granada, were Negro slaves, namely Juan Pareja and Sebastian Gomez. On this voyage he also visited France, Germany, Englang and other countries, making important addition to his collection.

Another important find of Schomburg's was the portrait of Benjamin Banneker, Negro astronomer and almanac-maker, of slavery days, who was so warbly praised by Thomas Jefferson, Lafayette, and others.

Receives High Praise

For this discovery Schomburg was highly complimented by John W. Cromwell, president of the American Negro Academy, and others. Dr. Cromwell wrote him (June 17.1928):

"How can I adequately express to you my indebtedness for your rescue of Banneker from the seclusion in which for one hundred and twenty years he has been! Think of it, biographers, bibliophiles, enthusiastic devotees—Latrobe, Bishop Daniel A. Payne, the Banneker Institute, the noble army of admirers and what-not have all absolutely failed to cast down their buckets where they were and secure the refreshing waters which you have drawn up! You are entitled to more than a vote of thanks for this one act. There can be no disputing the authenticity of a facsimile of a contemporaneous publication."

In the same letter Dr. Cromwell thanked him for the discovery of a manuscript of Lemuel Hayes, a Negro, who was pastor of an important New England white congregation before emancipation. "The Lemuel Hayes manuscript," says Dr. Cromwell, "is also valuable. You possess some magnetic influence that draws you to these riches that elude the quest of all others."

Zulu Nursery Rhymes

In the collection, which bears his name, there are more than 4,000 volumes, a good many of them written by Negroes, 1,000 pamphlets and old manuscripts, and 250 prints. Some of the volumes are in hand-tooled leather, and are very rare, dating back to 1632, and cost as high as $200 each.

There are, among them, books in many languages, one of them Zulu nursery rhymes in the Bantu language, books on anthropology, folklore, sociology, customs of the Negro in the Congo, Guinea, Ashanti, the West Indies, and the wilds of South America; sermons on slavery by ex-slaves, travel, poetry, drama—in short, all phases of Negro life and culture are included.

Schomburg has also written a good deal, as was said. He published a biographical check-list of American Negro poetry and "The Collected

Poems of Phyllis Wheatley." He also wrote an appreciation of her life and letters; the "Life of Placido," the Cuban poet who was shot at Havana for having incited the slaves to rebellion; "Racial Identity—Helps to the Study of Negro History," "Spanish Painters of the School of Seville," "Notes on Panama," and hundreds of other magazines and newspapers articles.

Sends Volumes to Foreign Libraries

His researches have been of immense benefit to present-day Negro historians, as well as to book-lovers and collectors in other fields. Several of the latter, outside of the United States, are in communication with him, hoping that he will run across rare volumes of which they are in search.

Not long ago he was instrumental in adding a rare Persian book, entitled "Gulistan," to the Central Branch of the New York Public Library. He has also sent books to libraries abroad, among them being that of Kingston, Jamaica.

Honored in City of New York

This fact, above all, must be emphasized in Schomburg's work: He has done it entirely for love and for the advancement of his people, all after a hard day's work when nearly everyone else would have gone off to sleep or to enjoy himself.

And at financial sacrifice, too. Little did he ever dream when he began his book collecting as a boy back in Porto Rico that the City of New York would ever be happy to honor him thus.

Schomburg is an untiring, conscientious, and honest worker. Once let him pick up a clue and he follows it like a ferret, never letting up until he has it fully and reliably developed. Schomburg is the Sherlock Holmes of Negro history.

"Lucks" Into Valuable Painting

Rummaging one day through the storeroom of a transfer company in Harlem, he made a precious find: a picture of Juan Parega, slave of Valesquez, already mentioned. The picture had lain there for years, unrecognized.

Only those who know him can begin to realize the strength of his devotion to the task. And he is a walking encyclopedia of knowledge on the Negro. Ask him about almost any fact concerning the Negro, particularly the American Negro, and the wonder will be if he is not posted on it.

This other fact about him must also be borne in mind: his native language is Spanish. He had to acquire English, and it is not an easy task to be able to write clearly in an acquired language.

In 1926 Schomburg was given the Bronze Medal of the Harmon Foundation for his work in Negro education. In 1929 in an anthology of Negro literature edited by V. F. Calverton, Schomburg was one of the writers included.

Schomburg's Philosophy

What he has to say on this matter of Negro history is important.

"The American Negro," he says, "must remake his past in order to make his future. Though it is orthodox to think of America as the one country where it is unnecessary to have a past, what is a luxury for the nation as a whole becomes a prime necessity for the Negro. For him, a group tradition must supply compensation for persecution, and pride of race is the antidote for prejudice. History must restore what slavery took away, for it is the social damage of slavery that the present generation must repair and offset. So, among the rising millions we find the Negro thinking more collectively and more retrospectively than the rest, and apt out of the very pressure of the present to become the most enthusiastic antiquarian of all. . . .

"There is the definite desire and determination to have a history well-documented, widely-known at least within racial circles, and administered as a stimulating and inspiring tradition for the coming generations . . . . The remote racial origins of the Negro, far from being what the race and the world have been given to understand, offer a record of creditable group achievement when scientifically viewed. . . . "

Works Harder Than Ever

Schomburg's efforts to advance his people are an inspiration. It proves at least this one fact: when one really wishes to advance himself intellectually and to help others, he will find the time to do it as did Frederick Douglass and others.

Fortunately for us all, Schomburg, unlike most of the other great Negroes recorded in the Illustrated Feature Section, is still alive. In 1929 he was retired on a pension, and at the present time is devoting himself with, if possible, greater zest to his task.

At the present time the masses of the Negro group pay little attention to their history while others of supposed intelligence pretend to see nothing in it. But with the rise of the Negro, the growth of Negro history is inevitable. As was said, history is all-important, and the group or individual who becomes important must have one. When that time comes, Schomburg will be valued for what he is.

Let us hope, however, that the Negro group, for which he has labored so long and so consistently, will give him some of that honor while he is still here to enjoy it.

For the past 25 years The Chicago Defender has sought to teach the idea of thrift and saving among our people. The fact is self-evident that in order to prepare for old age and family protection, it is necessary to place a portion of one's earnings where it not only will be paying a dividend on the investment, but will also be beyond the easy reach of the investor. While it is regrettable that our locality has been affected by the failure of three banks, yet this must not be permitted to cause us to distrust the idea of using banks as a haven of deposit.

The sudden deflation of property values in given localities, which often makes it impossible to realize ready cash when for any reason there is a run upon a bank, may be the cause of any well going institution closing its doors temporarily. We must, however, as far as it is humanly possible, exercise great discrimination in the selection of the bank in which our life's savings are deposited.

No well organized community which is alive to its commercial activities and possibilities can be without its community bank. Any such bank with a large degree of certainty must be officered and manned by the type of men whose word and lives reflect confidence and trust. The community banks which have withstood the stress and strain of this hysteria precipitated by these failures have proven themselves equal to the responsibility placed upon them and are deserving of our continued support.

Lindbergh Will Receive Medal From League Here

Col. Charles A. Lindbergh, transocean flyer and aviation leader, will be presented a gold medal as a token of esteem of the Negro at a public ceremony in Rockland Palace, 155th street and Eighth avenue, Saturday evening, September 6, it has been announced by the Negro Progress League, which has headquarters at 2366 Seventh avenue.

The league presented the late President Wilson with a medal in 1920, and conferred its honor upon the late President and Chief Justice Taft in 1925.

J. Finley Wilson, grand exalted ruler of the I.B.P.O. Elks, is scheduled to deliver the welcome address; and Dr. Robert R. Moton, principal of Tuskegee Institute, the presentation address. Mayor Walker, Governor Roosevelt and State Senator A. Spencer Feld have also signified their willingness to attend and speak, according to John William Moses, chairman of the League's Lindbergh reception committee.

THE HOUSTON DEFENDER'S PLATFORM

1. **Population of 500,000 for "Heavenly Houston" by 1940, with additional factories and industries, thus making this the premier city of the South.**
2. **More parks, playgrounds and recreational activities for Houston's large Negro population.**
3. **Every street in Houston paved or graveled; better drainage; more street lights in Negro residential sections; sewage for every district in the city; adequate water supply to serve the city's needs at all times.**
4. **Municipal ordinance prohibiting the erection of rent houses in such close proximity to each other; also ordinance requiring a bath-tub in every house built within the corporate limits.**
5. **Development and protection of the Houston Ship Channel, the city's biggest asset; more export and import business.**
6. **More amicable relations between the races, and the active participation of Houston Negroes in every movement of a civic nature.**
7. **More Negroes on the police and constabulary forces, and Negro firemen for populous Negro residential districts.**
8. **Educated, consecrated and prepared Christian ministry.**
9. **State owned and managed institution for Negro tuberculars; the divorcement of Prairie View State College from Texas A. and M. College and the establishment and operation by the state of Texas of a university for Negroes.**
10. **County institutions for delinquent Negro boys and girls.**
11. **The free and untrammeled employment of the ballot in all elections by all qualified voters; the abolition of the poll tax as a prerequisite for voting, and more active interest on the part of Negroes in political matters.**
12. **Strict and rigid enforcement of all state and federal laws, and the suppression and outlawing of lynching through federal legislation.**
13. **Equality before the law for every citizen; equal accommodations on all public carriers for all passengers; the abolition of the double standard of citizenship, with its kindred injustices and inequalities.**
14. **The economic development of the Negro race through fostering and operating business enterprises, thereby providing places of employment for the youths of the race.**

THE NEGRO WINS.

Montana Standard: With a commendable desire to dignify their race, the colored folk of the United States have asked leading publications to use the capital N in the word "Negro." This is a civil request and it has been receiving a civil response. However, it appears that there are some colored folk who do not grasp the necessity for using both large and small n's when the word is used, according to its application.

It is perfectly logical to use capitals in referring to Asiatic culture or to Negro spirituals or to Indian ceremonials, but it would be incongruous to capitalize negro in the following sentence: "The negro and the white man engaged in an argument." Should such a style be adopted, it would become necessary to capitalize "white man." The colored people have caught the idea quickly and appear to be satisfied. As a matter of fact, this has been the style of many leading newspapers for years.

LEWISTON, MONT
DEMOCRAT NEWS
SEP 9 - 1930

Racial Consciousness-1930

NEGRO EXPOSITION SET FOR DEC. 12 AT CONVENTION HALL

Call 12-5-30.

Greatest Array of Negro Activities in History of City Will Be Presented With All Agencies Cooperating; Dancing

The people of Kansas City are due to see the greatest array of Negro activities ever presented in this city when the Exposition of Negro activities is presented in Convention Hall Friday, Dec. 12, under the auspices of the Men's Progressive Club. The more serious aspects of the exposition will be lightened by dancing after about 10 p. m., to the music of Bennie Moten's orchestra.

Kansas City, Mo.

It is the plan of the sponsors of the program to have presented every type of Negro activity in Kansas City, Mo., and Kansas City, Kansas. Booths about the arena floor of the hall will contain exhibits by every Negro business in the two cities. Cooperation is being given by business men, the ministry, school teachers fraternal organizations, orchestras, policemen, firemen, hospitals, letter carriers, and social clubs.

Grand Revue

The doors of the hall will open at 6:30 so that spectators can begin to view the exhibits, including a large art exhibit, in the booths. At 8:30 a Grand Revue is scheduled, in which every Negro activity will be represented in parade form. It is estimated that there wil be about 800 people in this parade.

This group will be led by the ministers. Other groups include: civic bodies, fraternal organizations with uniformed ranks and walking teams, including the U. B. F. and S. M. T's., the Odd Fellows, and the Knights of Pythias, nurses and internes from the General Hospital No. 2, beauticians, school teachers and school children from both the Kansas Cities, grocers, restaurant men, cleaners and tailors, taxicab companies, automobile companies, aviation schools, professional men; and every other class or organization. The Garvey followers will also be in this procession.

Dancing

After the parade there will be a two minute silence period which will be ended by a prayer on prosperity and brotherhood. This prayer will be offered by the Rev. Joseph Gomez. This will be the peak of the inspirational display of the whole exhibit.

Following the parade there will be dancing indefinitely to the music of Bennie Moten and his Victor Recording orchestra.

The Advisory Committee for the affair includes: Nathan Thatcher, chairman; Rev. M. L. Mackay, Mrs. P. E. Osborne, T. B. Watkins, I. F. Bradley, Edward S. Lewis, Don Rife, Winston Holmes, Rep. Wm. Blount, Rev. Joseph Gomez, Mrs. Willa Dwiggins, Rev. T. W. Green, and Gaitha Page.

Those on the Professional Committee are: L. A. Knox, chairman; Rev. Doyle and Rev. Jackson. The Art Display Committee is headed by Mrs Rosa Gibson, Mrs. Mossie Briggs and Mrs. Lois White. Dr. D. M. Miller is chairman of the Civic Committee and has as aides Mrs. Ida Becks. Rev. C. E. Craggett, Miss Alice Grady and Felix Payne.

Military Committee: Col. R. B. Sales, chairman; Col. C. H. Hickman, Capt. William Towns, Capt. Walter Jones. Finance Committee: R. P. Jackson, chairman, E. W. Wright, Rev. M. L. Mackay, J. H. Scott, Sam Ross, and Scott Watson. J. B. Benton is the head of the Business Men's Committee. He is assisted by R. R. A. Gordon, Willis Allen, and T. D. Henderson.

Gaitha Page, R. P. Jackson, and J. H. Scott are carrying the brunt of the work for the affair. According to the sponsors, the program will attempt to portray the progress of the Negro locally and will give inspiration to the agencies which are working for the advancement of the race. Many white patrons are giving their cooperation.

"FIVE GREAT COLORED MEN."

Houston Defender 12-29-30

Washington, D. C., Nov. 25, 1930—(CNS) The Frederic J. Haskin Information Bureau, located here at the National Capital, has supplied to its group of syndicate newspapers throughout the country a reply after inquiry as to the names of "five great colored men, past or present." The Haskin Bureau states that "No list of prominent colored men would be complete without the following: "Frederick Douglass, anti-slavery agitator, journalist, author, lecturer Statesman;" "Booker T. Washington, educator and founder of Tuskegee Institute, Alabama; "Paul Laurence Dunbar, internationally known poet and writer;" "R. R. Moton, who succeeded to the work of Booker T. Washington, and is the editor of the Negro Year Book." "W. E. B. DuBois writer, lecturer and leader of theNational Association for the Advancement of Colored People;" and "Emmett J. Scott, appointed special assistant to the Secretary of War during the World War, advising in matters affecting Negro troops and civilians; Secretary-Treasurer of Howard University, and former Secretary of the Tuskegee Institute; writer."

The Haskin list has provoked considerable discussion. With reference to Frederick Douglass, Booker T. Washington and Paul Laurence Dunbar, the intelligentia of the National Capital finds itself in unanimous agreement.

With respect to their contemporaries, the living, Robert R. Mton, W. E. B. DuBois and Emmet J. Scott, there is naturally some controversial discussion, but very general agreement that each of these has a sufficient body of achievement to his credit to assure his name being included in any first group of outstanding men of the race.

DON'T TRADE WHERE THEY WON'T EMPLOY YOU OR ADVERTISE IN NEGRO PAPERS.

Independent 12-18-30

The Independent does not believe in racial, or any other kind of boycotts, and it does not advise colored people not to trade with a merchant because he is white; but it believes that turnabout is fair play. White people do not trade with Negro business men, but we do not charge it to race prejudice, but to race loyalty. A white man is for his race first, as we ought to be for ours. He glories in a white man's achievement and has no pleasure in any other race dominating his. He is proud of himself and for that reason he throws everything his way.

We ought to do the same thing for the same reasons. The white man wants to be himself and nobody else. He is satisfied with what God made him and is busy trying to improve the talents and achievements God endowed him with.

We are the opposite. We are not satisfied with ourselves, and want to be what God made somebody else. Therefore, we rather seem than to be. If we were conscious of our position in the economy of race building, and discover wherein our progress lies, we would not trade where we cannot work or with merchants who will not advertise in Negro newspapers Reciprocity is a principle of commerce recognized between nations as a moral obligation inescapable.

Trade with every white business that treats you fairly and invites your trade through your race mediums. Don't organize a boycott because the man is white, but because he does not give you a chance to make a dollar to spend with him or anybody else. Don't spend your money where you cannot work. Don't butt into a white man's place where you are not invited, with your hat in hand, to be told, "we don't sell to niggers."

Thousands of white businesses want your trade and services; buy their goods and sell them your services. It makes no difference how humble the job is, take it and raise its class by the quality and

THE HOUSTON DEFENDER'S PLATFORM

1. Population of 500,000 for "Heavenly Houston" by 1940, with additional factories and industries, thus making this the premier city of the South.
2. More parks, playgrounds and recreational activities for Houston's large Negro population.
3. Every street in Houston paved or graveled; better drainage; more street lights in Negro residential sections; sewage for every district in the city; adequate water supply to serve the city's needs at all times.
4. Municipal ordinance prohibiting the erection of rent houses in such close proximity to each other; also ordinance requiring a bath-tub in every house built within the corporate limits.
5. Development and protection of the Houston Ship Channel, the city's biggest asset; more export and import business.
6. More amicable relations between the races, and the active participation of Houston Negroes in every movement of a civic nature.
7. More Negroes on the police and constabulary forces, and Negro firemen for populous Negro residential districts.
8. Educated, consecrated and prepared Christian ministry.
9. State owned and managed institution for Negro tuberculars; the divorcement of Prairie View State College from Texas A. and M. College and the establishment and operation by the state of Texas of a university for Negroes.
10. County institutions for delinquent Negro boys and girls.
11. The free and untrammeled employment of the ballot in all elections by all qualified voters; the abolition of the poll tax as a prerequisite for voting, and more active interest on the part of Negroes in political matters.
12. Strict and rigid enforcement of all state and federal laws, and the suppression and outlawing of lynching through federal legislation.
13. Equality before the law for every citizen; equal accommodations on all public carriers for all passengers; the abolition of the double standard of citizenship, with its kindred injustices and inequalities.
14. The economic development of the Negro race through fostering and operating business enterprises, thereby providing places of employment for the youths of the race.

Houston Defender 11-29-30

Houston, Texas

The African Negro

AN IRONY it is that the American Negroes should consider themselves on the whole more "civilized" than their blood-brothers in Africa. While as in truth they have merely a trifle more advantages here than the Negro in Africa, and that is all. On the other hand, the lot of the Negroes wherever they are is the same. They are subjected to the same limitations and inhumanities.

Negro World 11-29-30

There is one misfortune in the assumption of the American Negro of a "superiority complex," and that is, he becomes a SNOB, which leads to misunderstandings on his part of everything African. It has thus become possible for the whites to disseminate cruel propaganda against the natives of Africa. No wonder whatever the American knows about Africa is invariably wrong. But most of the time he does not want to know anything about the "heathens" of Africa at all.

New York. N.Y.

Contrast this with the curiosity of the African Negro who wants to know more and more about the American Negro. This was what struck most Dr. George E. Haynes who recently returned from a 10,000 mile trip in Africa. He also reports, "My second impression is the wonderful character and power of the native people."

And a people with power and character have first class virtues in building a sterling nationhood. The intuitive genius of Marcus Garvey in recognizing this great fact clearly has contributed immensely to the awakening and self-consciousness of the Negro the world over.

It is time the American Negro recognize the greatness of his Race in Africa. All the latter need is opportunity and freedom to work out their own destiny and make their contribution to the stream of human progress. The western Negro, if he knows how, can help his forebears in Africa to create those opportunties in the shortest possible time. In helping his African confreres he will be helping himself.

quantity of the work you do
When you see a white man's ad in a Negro newspaper, go buy his goods and tell him you saw his ad in a colored paper. He will appreciate it, and you will help the Negro paper to grow larger and employ more Negro girls and boys as they come from school.

Then, Negro merchants must spend more money in printer's ink. They must learn the value of systematic and judicial advertising and take advantage of it; write good copy nd use plenty of white space. Watch the ads of the big white merchants, like Rich's High's, and Keely's, they know the ropes because they have made it through. You cannot sell your goods, if the people do not know you have them. Tell the trade what you have to sell—specialize seasons and bargain days. Have an anniversary some times; sell everything and give away nothing. The fellow who comes to your sale to get something free usually buys nothing. Don't sell a $6.00 article for a dime; you cannot afford it, and the public will think there is something fishy about your whole sale. You want customers who come to buy, not camp followers loking for gifts.

Don't trade with the merchant who wants to sell you his color for quality. You want courtesy, service, and value received for your dollar. Trade where your trade is wanted and maintain self-respect.

Racial Consciousness- 1930

Negro Capitalized

THE NEW YORK TIMES, a citadel of conservatism, has decided to capitalize the word Negro It says that races, nationalities, sects, tribes and clans have their capitalized distinction and that the once proud Ethiopians, having risen from slavery should be similarly dignified.

THE DECISION of The Times is logical and should have been arrived at long ago, for the reasons given by The Times have existed for a long time. It always seemed absurd to keep the Negro in the lower case while capitalizing Zulu, Bushman, Hottentot, Senegambian and other ancestors of the American Negro. Yet the Negro has had to agitate for years to receive this simple recognition.

SEVERAL INDIVIDUALS and organizations are directly or inferentially claiming credit for the raising of the "N" in Negro. The Times mentions Dr. R. R. Moton. It is well, however, to keep the record straight and give credit where it is due. The man who started the campaign to have the American press capitalize Negro is Lester A. Walton, formerly of The New York Age and now of The New York World.

IN APRIL, 1913, Mr. Walton sent a letter to Samuel Bowles of the Springfield Republican to be read at the Associated Press meeting in New York, requesting the capitalization of Negro. Mr. Bowles read the letter and it was published in The New York Times and sent to 1,000 papers, here and abroad. The Times had an editorial disagreeing with Mr. Walton, who replied with another letter. May 6, 1913, The Times had another editorial arguing against capitalizing Negro. Mr. Walton continued to write and argue for the change, and in 1920 The New York World began to use the capital letter. Many papers, North and South, have followed suit. The Times, in whose columns Mr. Walton began the fight seventeen years ago, is one of the last to come around. The fight was begun so long ago that in the moment of victory there is danger of forgetting the man who began it.

THE "TIMES" SURRENDERS

The New York Times, bulwark of conservatism, daily bil of the well-to-do, and admittedly the best edited newspaper the United States, has at last surrendered to the appeals individuals and groups, and capitalized the "N" in Negro. T follows closely upon a similar change of policy on the part The Atlantic Monthly. Strangely enough, the New York Tim gives as its reason for making the change, the fact that R. R. Moton, "the foremost representative of the race in America," wrote to the editor stating that "his people universally wish to see the word 'Negro' capitalized," when, as a matter of fact, other individuals and organizations, particularly the N. A. A. C. P. have been urging the change for at least two decades.

Nevertheless, the winning over of such a powerful newspaper as The New York Times to the capitalization of the "N" in Negro is a distinct gain in the carrying out of the program of those who wish to see our group dignified in this manner. It helps to disprove the assertion that all of the liberal friends of the Negro have departed and it should prove heartening to all students of race relations.

It is obvious to most Negroes who read the daily newspapers that a decided change in the manner of treating the Negro in the news has been manifest ever since the 1919 race riots. While more space is devoted to the activities and accomplishments of the group than ever before in the history of the United States, the black man is given fairer treatment and finer consideration than he has heretofore experienced. This, we believe, is generally true. And we further believe that in the degree that the Negro becomes, through intelligently-directed organization, an economic, political and cultural force in America, in the same degree will he compel the recognition and respect of the Caucasian majority.

THE TIMES FIRST

We copy this caption from the editorial columns of the Louisville Times of Tuesday evening. This local daily writes about a release from Walter White, acting secretary of the National Association for the Advancement of Colored People containing reference to the New York Times having adopted the capital "N" in the word "Negro" and inclosed reprint of the World's indorsement of the Times' adoption of the capital, published March 10, 1930.

The Louisville Times goes on to explain that the capital "N" in Negro had been used in its editorial columns seven years earlier than the New York papers, which Mr. White writes about and without having been asked to do so and the use of the capital had been for some years a rule in all departments of The Times.

And the Times says further that, "So far as it is informed, The Times was the first daily newspaper to adopt the capital 'N,' as a matter of justice and common sense and correct English, rather than of courtesy merely. There may have been earlier users of the capital, but if that was true The Times didn't and doesn't know of them."

So far as we can remember The Times is right. We with all others, however, are pleased that a larger number of our daily papers North and South are seeing the right and justice, as well as the correct English in capitalizing the "N" in Negro, and are doing it, but we had been so used to seeing this in our local papers and getting the impression that with little exception all of our metropolitan dailies were following the same line of journalism, we did not get much joy out of the announcement about the agreement of the papers, which came from more than one source, the credit for which to be claimed by more than one individual or group as is usually the case when something worth while is accomplished.

We do know that some years back, local papers had been asked by citizens, committees and race papers to use the capital instead of the lower case "N," and to also discontinue the practice of naming the race of an individual arrested and charged with crime, if the person is a Negro.

Nevertheless, we agree with the New York World that the readiness with which many newspapers in the South agreed to use the capital "N" is one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is sincere.

N. Y. WORLD

The Capital N in Negro

To the Editor of The World:

In a World editorial March 10 you say that in our language the names of races are capitalized; yet in the next sentence you speak of the white man and the Negro—spelled just like that—without allowing capitalization to the white race. Is it true that the names of races, as such, are capitalized in our language? Surely not. The white race, the yellow race, the black race, are not capitalized. The words Caucasian, Mongolian and African or Ethiopian are capitalized because they are adjectives derived from proper nouns. If by "race" you really mean people or nationality, as Jew or French or Chinese, the parallel words for black men are such as Hottentot, Bantu, and the like, which are regularly capitalized.

In reality the word "negro" is generally used as the exact equivalent of "black," or "colored," or "black man," or "colored man"—rather than African or Ethiopian. There is no more reason, linguistic or logical, for capitalizing negro than there is for capitalizing mulatto or brunette or blond or redskin or paleface. It is doubtful that a capital N for Negro could contribute, as you say, in an "enormously effective way" to the racial pride of cultured and educated negroes; only the ignorant could be flattered so childishly. ALBERT ESTEE.

Yonkers, March 11.

N. Y. Times

MAR 9 - 1930

CAPITAL 'N' NEGRO WIDENS.

The Times Is One of Many Publications So Designating the Race.

The National Association for Advancement of Colored People, 69 Fifth Avenue, announced yesterday that with the editorial announcement of THE NEW YORK TIMES on Friday that henceforth the word Negro would be spelled in its columns with a capital "N," another publication is added to a long list that now capitalizes the race designation.

The association made public yesterday a list of leading book publishers, magazines and newspapers which have adopted the policy. The list, said by the association to be not yet complete, follows:

Atlantic Monthly, Century Magazine, American Mercury, New Republic, Nation, Virginia Quarterly, Living Church, Time, Encyclopedia of Social Sciences, United States

Census Bureau, Department of Commerce, Bureau of Education, MacMillan Company, Doubleday, Doran & Co., Duffield & Co., Harcourt, Brace & Co., Alfred A. Knopf, Inc. New York World, TIMES, Herald-Tribune, Telegram, Brooklyn Daily Eagle, Christian Science Monitor, Springfield Republican, Springfield Union, Springfield Daily News, Portland (Me.) Press-Herald, Chicago Herald-Examiner, Newark Evening News, Montgomery (Ala.) Advertiser, Durham (N. C.) Sun, Sacramento (Cal.) Bee, Raleigh (N. C.) News, Omaha Bee, Waterbury (Conn.) Republican, Indianapolis Times, Trenton Gazette, Oakland (Cal.) Tribune, Columbus (Ga.) Ledger.

JOURNAL
WILMINGTON, DEL

MAR 12 1930

"NEGRO" WITH A CAPITAL "N."

From the New York Times.

The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton, of Tuskegee, the foremost representative of the race in America, has written to The Times that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of the races.

The New York Times now joins many of the leading Southern newspapers as well as most of the Northern in according this recognition. In our "style book" "Negro" is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in "the lower case."

WEALTH OF MATERIAL FOR USE IN CELEBRATING NEGRO HISTORY WEEK

1. THE NEGRO IN AFRICA
Ellis's Negro Culture in West Africa; Lady Lugard's A Tropical Dependency; Felix Du Bois's Timbucto the Mysterious; Leo Frobenius's The Voice of Africa, in two volumes; Houdas's Translation of the Tarikh es-Soudan; Molema's The Bantu; The Journal of Negro History, VI, 261-295; VIII, 284-300; and Woodson's Africa Myths.

2. THE NEGRO IN THE DISCOVERY AND EXPLORATION OF AMERICA
Wiener's Africa and the Discovery of America, in two volumes; Du Bois's The Gift of Black Folk, chapter I; Wodson's The Negro in Our History, chapter IV; Brawley's Social History of the American Negro, 3-6; The Journal of Negro History, VI, 183-199.

3. NEGRO LABOR IN THE UNITED STATES
Du Bois's The Gift of Black Folk, chapter II; Woodson's The Negro in Our History, chapters IV and VII; hsi A Century Migration, chapter V; Haynes's The Negro at Work in New York City; The Journal of Negro History, IV, 290-340, 349-360, 412-465; VI, 190-199, 383-498; VIII, 394-442; Wesley's Negro Labor in the United States.

4. THE NEGRO INVENTOR
Baker's The Ngero Inventor; Woodson's The Negro in Our History, pages 461-467; Cromwell's The Negro in American History, 86-87; The Journal of Negro History, II, 21-36; III, 99-118.

5. THE NEGRO SOLDIER
George W. Williams's History of the Negro Troops in the War of the Rebellion; Du Bois's The Gift of Black Folk, chapter III; Woodson's The Negro in Our History, chapters VIII, X, XII, XXII, and XXIX; The Journal of Negro History, I, 99-131, 198-200, 369-374; IV, 239-253.

6. THE NEGRO POET
Kerlin's Negro Poets and Their Poems; Johnson's Book of American Negro Poetry; White and Jackson's Anthology of Verse by American Negroes; Brawley's The Negro in Literature and Art, 1-82; Cullen's Caroling Dusk; Dunbar's Life and Works; and The Journal of Negro History, II, 384-392.

7. THE NEGRO IN ART
Brawley's The Negro in Literature and Art, 97-162; Woodson's Negro in Our History, chapter III; Du Bois's The Negro, 112-118; Locke's The Negro; Allen's Slave Songs of the United States; Cox's Folk Songs of the South; Fenner's Religious Folk Songs of the American Negro; Krehbiel's Afro-American Folk Songs; Marsh's Story of the Jubilee Singers; Pike's Jubilee Singers; Talley's Negro Folk Rhymes; Work's Folk Songs of the American Negro; Odum and Johnson's The Negro and His Songs; Johnson's Negro Spirituals, Book I and Book II; and The Journal of Negro History, VI, 261-295; VIII, 41-71.

8. THE NEGRO SPOKESMAN
Alice Dunbar-Nelson's Masterpieces of Negro Eloquence; Wodson's Negro Orators and Their Orations; his Negro in Our History; 166-169; Frederick Douglass's My Bondage and Freedom; Langston's From a Virginia Plantation to the Nation's Capital; Clement's Boards for Life's Buildings; Carter's Feeding Among the Lilies; Masons's Solving the Problem; Pickens's The New Negro; Brawley's The Negro in Literature and Art, 83-96.

9. THE NEGRO PRESS
Penn's The Afro-American Press; Detwiler's The Negro Press in the United States; Kerlin's The Voice of the Negro; Woodson's The Education of the Negro Prior to 1861, 280-282; and his The Negro in Our History pages 269-272.

10. THE NEGRO IN BUSINESS
Washington's The Negro in Business; Woodson's The Negro in Our History, pages 458-461; his A Century of Negro Migration, 84-100; Brawley's Social History of the American Negro, 238-251; Du Bois's The Negro in Business; and The Journal of Negro History, I, 20-22.

11. THE NEGRO IN THE PROFESSIONS
Miller's Out of the House of Bondage, 168-185; Woodson's The Negro in Our History, page 449; The Journal of Negro History, I, 99-109.

12. THE NEGRO EDUCATOR
Woodson's The Education of the Negro Prior to 1861; Washington's Up From Slavery, Character Building, Working with Hands, and My Larger Education; Du Bois's The Soul of Black Folk; his Booker T. Washington and Others; Miller's Race Adjustment; 244-274; Out of the House of Bondage, 60-94, 142-167; The Everlasting Stain, 169-205; and Moton's Finding a Way Out.

13. THE NEGRO IN THE MINISTRY
Woodson's History of the Negro Church; Pius's History of the Negro Baptists; Tanner's Outline of the History and Government of the A. M. E Church; Payne's History of the A. M. E. Church; Philip's History of the Colored Methodist Episcopal Church; Hood's History of the A. M. E. Zion Church; Thomas Methodism and the Negro; Bragg's History of the Afro-American Group of the Episcopal Church; Du Bois's The Gift of Black Folk, 320-340; his The Negro Church; and Miller's Everlasting Stain, 309-312.

Uncle Toms

Amsterdam News 3-12-30

"A COLORED THEATRE ran vicious performances for a time, but fortunately the enterprise proved a failure and closed its doors A colored Sunday cabaret is in operation not far from the church now. Soon, if the community does not take steps against them, there will be more of these cabarets, and then colored night clubs, blind tigers, speakeasies and all the rest of the evil night life. . . . The colored folk go into white homes as domestic servants. And they carry their disease and crime with them."

SUCH REMARKS might be expected from the Rev. Mr. Blackshear. Coming from a prominent Negro clergyman of Brooklyn, they are astonishing. They were made by the Rev. Henry Hugh Proctor of the Nazarene Congregational Church in an interview published by the Brooklyn Times. This church is engaged in a drive to raise its mortgage and is making an energetic canvass of the white residents of Brooklyn as well as the colored.

New York N.Y.

THE REV. MR. PROCTOR'S argument may open the pockets of white people; the mortgage money will probably be raised. But is it worth the loss of self-respect to the race? It is a sad thing, one too often repeated in the history of the race, to see a Negro leader currying favor with the white race by denouncing his own. Why the persistent use of the word colored in assailing theatres, cabarets, night clubs and speakeasies? Are such things peculiar to the colored people? And what will be the effect of that astounding slur about colored servants carrying disease and crime into white homes? Neither Tom Heflin nor Cole Blease ever said a worse thing about the Negro. It may keep hundreds of Negroes out of jobs and cause other hundreds to lose theirs.

THE REAL TROUBLE with Brooklyn is not the influx of Harlem people. It is not the influx of West Indians. It is the influx of Uncle Toms.

TRIBUNE
NEW ORLEANS, LA

MAR 7 - 1930

NEGRO HEALTH PLAN READY

The new health program recently drafted for introduction in negro public schools will be presented to school principals at their regular meeting on March 14, according to announcement yesterday by August Dalche, assistant superintendent. The plan, the result of several months of study by teachers in the schools, will be used in tentative form preliminary to adoption by the Department of Superintendence.

Racial Consciousness- 1930

CAPITAL "N" FOR NEGRO

Atlantic Monthly Now Uses Capital for Initial of "Negro"—Write and Thank Editor and Tell Him "Afro" or "Colored' Is Still Better

Henry A. Boyd of Nashville, Secretary of the Natl. Negro Press Association has received a letter from New York, which says: Guardian

"My Dear Mr. Boyd:—I beg to call your attention to the highly significant circumstance that 'The Atlantic Monthly' is now printing the word Negro, when referring to Americans of African descent, with a capital N. Thus, in the February number, please note Mr. C. B. Pike's article, 'Closed. The History of a Country Bank.'

"A bank in a small Southern city was experiencing a heavy run. Toward the middle of the day, just as an old Negro in the long line of depositors reached the paying teller's window, word came from the cashier to suspend payments—the cash was all gone and the bank must close. The teller slammed his window shut. The long line, grumbling, gradually broke up and passed out of the building. All but the old Negro, who apparently didn't intend to give up without a struggle.'—Page 220 2-22-30

"It seems to me that it will be helpful to the cause of wholesome interracial relationships in America if persons of standing who approve the change would write letters of cordial appreciation to Mr. Ellery Sedgwich, Editor, The Atlantic Monthly, 8 Arlington Street, Boston, Massachusetts. And so, I am writing to make the suggestion to you in the hope that not only will you respond favorably yourself but that you will urge as many of your friends as possible to do likewise." Boston, Mass.

Write a letter to Mr. Sedgwich and thank him for his capitalizing the letter "N" in Negro. Also tell him that Afro-American, or plain Colored man is still better from both a racial and patriotic point of view.

"NEGRO" WITH A CAPITAL "N"

The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major ROBERT R. MOTON of Tuskegee, the foremost representative of the race in America, has written to THE TIMES that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of the races."

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Appeal Against Use Of "Nigger" And "Negress"

East St. Louis, Ill. Feb.—(ANP)—At a meeting of the Federated Council of Clubs, an organization composed of the clubs of East St. Louis, Alton, Madison, Lovejoy, and Edwardsville, Ill., was unanimously voted to make an appeal to the press to blot from the pages of the newspapers the humiliating words "nigger" and "negress" last week.

A resolution passed by the organization held that "the colored woman feels much insulted to be described by such a degrading term as "negress" in the same spirit that one would speak of a tigress or a lioness.

N.Y. Times

MAR 7 1930

"NEGRO" WITH A CAPITAL "N."

The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major ROBERT R. MOTON of Tuskegee, the foremost representative of the race in America, has written to THE TIMES that his people universally wish to see the word "Negro" capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital "N" becomes a tribute to millions who have risen from a low estate into "the brotherhood of the races."

THE NEW YORK TIMES now joins many of the leading Southern newspapers as well as most of the Northern in according this recognition. In our "style book" "Negro" is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in "the lower case."

COURIER-NEWS
PLAINFIELD, N. J.

FEB 11 1930

Courier-News To Print Negro Historical Data

A capacity audience in Calvary Baptist Church Sunday witnessed the program presented by the Plainfield Negro History Club in connection with the celebration of National Negro History Week. The essays and addresses were highly interesting and educative. Several of these will be reproduced in The Plainfield Courier-News during the present week.

The club will meet Friday at 8:30 p. m. at 109 Wiley avenue. The club expresses its appreciation of the courtesy of the officers and members of Calvary Baptist Church for the use of the church yesterday and for the assistance of its pastor, the Rev. D. W. Hoggard.

BROKEN PEDESTAL

Pacific Defender 3-6-30

Just about two years ago we were all enthused over the prospect of owning and operating a first class hotel, for the accommodation of people of our Race, when Dr. Somerville broke ground and the foundation was laid upon which was built the hostelry that bore his name, just two short years ago, and many things have happened. The hotel still accommodates our people, but it is in the hands of an alien people and thus seems to follow the way of the rest.

Are we the victims of a vicious system that allows us to strive and build and then forces us to the wall and despoils us of our allowance, destroys our high ideals and ambitions, disrupts our program for Racial advancement, and thwarts us in our efforts to rise to the high ideals of religious and moral standards, by undermining our efforts to established strong business institutions? Los Angeles, California

Many of our people are beginning to believe this to be true, and if the many rumors now floating around are in any ways true, this hostelry is rapidly following in the wake of the Bronx, whose present management is similar to that of that ill-fated institution. Charges are openly made along the street that gambling, drinking and prostitution are being carried on, and if the police are not aware of these things they should become acquainted at once and insist upon the management rectifying the situation.

We have fought hard to get away from the old "gin-mill" influence and have struggled to set up a leadership of our own, but conditions are such that, due to our economic situation, we seem unable at times to meet the efforts of some of the dominant races to destroy our attempts at solidification.

Is "Negro" Libelous?

Afro-American

Thirty years ago the *Times Democrat*, white daily of New Orleans, was sued for libel by the Rev. Thomas J. Upton, white, who alleged that the newspaper had referred to him as a Negro.

A telegraphic dispatch to the *Times Democrat* referred to the Rev. Mr. Upton as a "cultured gentleman," which through an error in the telegraph office was made to read "colored gentleman."

The Christian(?) preacher asked $5,000 damages. The court awarded him $50, declaring that no malice was intended, the mistake was not intentional and there was no damage because the lineage of the plaintiff was well known.

In nineteen other cases of similar import, U.S. courts have ruled that it is libelous (i.e., calculated to subject to ridicule or hold in contempt) to refer to a white person as a Negro.

Last week the twentieth case was defended in San Francisco by a Scripps-Howard newspaper which was sued for $50,000 by Louis Gomez, whom it referred to as a "Portuguese Negro."

This case, however, is different in that the newspaper pleads neither truth nor justification for its mistake, but demurs by claiming that "Negro" is not a term of ridicule and contempt.

Reference to Gomez as a Portuguese, Spaniard Frenchman or Japanese would not have led to a libel suit.

The contention of the San Francisco *News* is that the term is one connoting respect and esteem rather than ridicule and contempt.

Our white people in Dixie are not that civilized. Perhaps California may be. The decision of the court will be an index to California's culture. The outcome should interest Negroes everywhere.

ACT ON "NIGGER" BOOK

Guardian

CAMBRIDGE LIBRARIAN REMOVES BOOK TEMPORARILY FROM CIRCULATION WHILE COMMITTEE EXAMINES IT—REPORT MARCH TWENTY-ONE 3-15-30

Speaking of the protest of Attorney Ray Guild against the Weigall book on "Personalities of Antiquity" which carries the word "nigger", Edward H. Redstone, chairman of the board of trustees, said he had received the letter and that he would take immediate action. Boston, Mass.

He said he would remove the book from circulation today and give it to the book committee to report on. Their report will be taken up at the next meeting of the trustees on March 20.

Redstone said that he was not personally acquainted with the contents of the book, but that he believed it had never been placed on any ban list. It was published in 1928

CAPITALIZE THE WORD NEGRO

Contention has long been made for the capitalizing of the word Negro. This contention is being effective for at present more of the leading publications have recognized the justice of it, than ever and making it a point to use the capital letter whenever the word occurs. So many others are not so inclined, but adhering more to feeling of racial prejudice than compliance with the requirements of word capitalization. Recently The New York World had this to say about the contention:

The National Association for the Advancement of Colored People, most of us will think, is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital N. Were it not for certain events in American history, this of course would be an extremely trivial thing; There is no reason in logic why the name of any race should be capitalized, and in some languages, as for example French and the German, it is not. But in our language the names of races are capitalized, and that in the United States the Negro race alone should have been designated by a small letter can hardly have been the result of accident. It seemed to reflect the conviction of the white man in our early days that the Negro was in some way inferior to other races. That the practice was retained, long after constitutional amendments and other pronounciamentos had put a theoretical end to the notion of inferiority, smacked of hypocrisy.

The association is right in working for the capital N, and the readiness with which so many newspapers, magazines, &c., have agreed to use it indicates that the hypocrasy was to a large degree unconscious. So doing, they have contributed in a quiet but enormously effective way to the racial pride of the Negro. It is interesting, by the way, how many of the newspapers on the association's list are published in the South. It is merely one more sign that the effort of many in that section of the country to ease the acuteness of the racial problem is thoroughly sincere.

No More "Race"

Thanks to Reader Bryson for His Logical Suggestion. The AFRO-AMERICAN Has Directed Reporters and Proofreaders to Eliminate the Word "Race" as a Substitute for "Negro" or "Colored" in These Columns.

To the Editor:

Just how journalists can persist in using the term "race man" to apply solely to individuals of the Negro race is a source of speculation and wonder. One newspaper recently carried these headlines: "No Race Men to Haiti" and "No Race Cops Fired in Big Shake-up."

The term was presumably used to call attention to the fact that no Negro men were appointed on the Haitian Investigation Commission and that no Negro policemen were discharged in a recent political shake-up.

Indeed, every member of the commission appointed to investigate Haitian affairs is a member of SOME race, but, to use the term "race man" to apply to any one of them or to someone who was not appointed, is silliness to the very last degree.

Aside from the term being intangible, illogical inelegant and silly, it is crude. The term suggests a pitiful floundering in an abortive attempt at originality. No one doubts but that the term is original, but, ye gods, of what calibre?

It would be interesting to know the origin of this term "race man." However, extensive research has failed to disclose the secret. Whoever is responsible for the term and its general acceptance, and its glaring appearance in large type on the front pages of our otherwise very good newspapers, should be located and brought to light as a shining example of clowning.

The expression is incorrect. It is indefinite and inaccurate. Besides, it is bad form for us to attempt to "hog" a word that belongs equally to several branches of mankind.

The Negro race has given the world some illustrious sons indeed—men of indomitable courage, character and foresightedness and the world is better because of them. Those of the past and these of the present ARE Negroes. They aren't ashamed of it, nor are they ashamed to be spoken of as Negroes.

To refer to such men as Fred Douglass, Booker Washington, Major Moton, Oscar DePriest or Sam Reading as "race men" seems to be taking from them some of the glory that is rightfully theirs. They are Negroes.

What they accomplished and what they hope to accomplish, they did and will accomplish as Negroes. Their sacrifice was and is for the benefit of Negroes. History will record them as Negroes. Posterity should be taught to regard them as such. Posterity, particularly, will reap the benefits of their deeds. To refer to them as "race men" is giving them no particular classification at all.

If we must coin our own expressions, let us have them of the sort that are, at least sensible.

Pittsburgh, Pa. S. KEENE BRYSON

AN INDIRECT EFFECT.

The presence of a Negro Representative in Congress seems to have an indirect effect in curbing the expression of intolerance and racial hatred on the part of certain Representatives from the Southland, who could only justify their election to their constituents by some such exhibition of demagogery. Probably these Congressmen do not realize the fact themselves, but since Oscar DePriest has had a seat in the House of Representatives, we have heard little or nothing of the various [illegible] introduced by the gentleman from [illegible] or South Carolina, to discriminate against the Negro in some form or another.

A favorite variety of this form of legislation was a bill to introduce jimcrow cars in the District of Columbia; another to repeal the Fourteenth and Fifteenth amendments to the Constition or still another to erect a monument to the "Colored Mammy" or the "Good Nigger" in some part of the National Capital. All such legislation tending to degrade the Negro and keep him from attaining the level of American citizenship, was supposed to commend the proposer to the favor of the ignorant and intolerant voters in the white primary of his home state and thus give him a further lease of life in Washington.

Whether the presence of one of the darker race in the halls of Congress, with the privilege of the floor to talk back, has had the effect of showing up the futility and ridiculous side of such propositions we have not heard from them in the present session. The unreconstructed Congressmen from the South have confined their protest to such childish gestures as refusing to occupy an office adjoining Mr. DePriest, or declining to serve on the same committee with him, which they were allowed to do without the slightest objection. Even the unspeakable Senator Heflin from Alabama, at the other end of the Capitol, has slowed down to a slow dribble of protest against mixed marriages as his latest contribution to inciting racial strife. But then he has other things to occupy his attention in endeavoring to hold his seat, despite the fact that he has been read out of the Democratic primary. This subsidence of Southern denunciation and abuse of the Negro in Congress may be counted a by-product of the presence on the floor of a stalwart and able Representative of the race, alert and ready to resent such aspersions. Of unflinching courage and able to hold his own in debate his presence may have had a wholesome effect in restraining the public exhibition of intolerance that has hitherto characterized many of the Southern members. If so, he is entitled to credit for this indirect benefit resulting from his presence in Congress, for the exhibition of intolerance reflected both upon the speakers and the body that endured it often without protest.

ALL DAY FOR ATTUCKS

AT DEATH SPOT, GRAVE, INDEPENDENCE TABLET MOVEMENT —RUGGLES HALL AT NIGHT —MAYOR AT MONUMENT AT 12.15—ALL COME OUT

Attucks Exercises on State St., March 5th at 10.45 a. m.

Rev. Ferguson, Prayer; Miss Mary Wigglesworth, Battle Hymn of the Republic; Rev. M. F. Sydes, Address; Remarks by Mrs. M. C. Simpson and J. S. R. Bourne, Esq.; Placing of Wreath, Mrs. Martha Kenswil; Miss Wigglesworth, Star Spangled Banner; Under Sargeant W. H. Carney Circle No. 37, Ladies of G. A. R., Mrs. Mary R. Jackson, presiding.

Pat Toy Post at Attucks Grave

The Patrick E. Toy Post 953 V.F.W. has been assigned at the grave of Crispus Attucks on Mar. 5th. Detail will consist of officers and firing squad. State Dept. Commander Max Singer will be the chief speaker. Services will take place at 11.15 a. m. at the grave in Granary Burying Ground on Tremont St. near Park St. Church.

Society of Early Colored New Englanders at Tablet

Mrs. Florida Ridley, president, will preside and Mrs. Mary Leo Rollins and Mrs. Gertrude Cromwell will as speakers represent the society at the Declaration of Independence Tablet on the Common opposite Temple Place at 11.45.

Benj. H. Washington, vice-president, will represent the organization Wednesday evening at Ruggles Hall and Miss Pauline Hopkins.

Monument Exercises at 12.15 by League

The Attucks Monument exercises will be on the Common at 12.15. Mayor James M. Curley will speak for the city. Gov. Allen will be represented. Pres. A. G. Wolff will preside. Major Myricks, commander of the Ancient and Honorables, Major Bagley of the Boston Fusiliers, Rev. E. E. Thompson, Rev. D. S. Klugh, and others will speak. Evening meeting in Ruggles Hall, same speakers and others. A. G. Wolff presiding.

Association for the Study of Negro Life and History.

Racial Consciousness - 1930

OBSERVATIONS MADE ON A 12,000-MILE JOURNEY THRU FAR SOUTHERN STATES

Tribune 10-31-30 Washington Ac.

White Men Gather Garbage, Sweep Streets, Wait Table, Carry Ice and Pick Cotton

(For the Associated Negro Press)

(EDITOR'S NOTE: Mr. Greene is research investigator for the Association for the Study of Negro Life and History of which Dr. Carter G. Woodson is director. In 1924, Mr. Greene was graduated from Howard University with the bachelor of arts degree. Two years later he earned his master's degree in history at Columbia university and qualified in 1927 for the doctorate. Accompanying him on his trip through the South were four Howard University students: J. Cecil Wilkey, John Poe, Oliver Lagione, and Noble Payton. Mr. Greene is the author of "The Negro Wage Earner", a 350-page treatment of the subject, which is expected off the press of the Associated Publishers in November.)

The trip through the South was made in an endeavor to stimulate interest in Negro History and to induce the Negro public to subscribe to, and read more widely the books of the Associated Publishers, dealing with the history and achievements of the Negroes. Efforts to arouse interest were made by talks to teachers at such summer schools as Tuskegee, Hampton, Tennessee State College, Sam Houston, and other colleges and addresses in the churches in an endeavor to interest ministers and their congregations were made. In addition talks were made in the graded and high schools at conventions and wherever we came into contact with large groups of people.

Some of the results were gratifying in view of the general hard times. We were able to dispose of more than 600 sets of books. They found their way into Negro homes, clubs, libraries, churches, colleges, and public schools. In addition, some were taken by white priests, white libraries, and white colleges. What is of even greater interest, however, was the inclination of Southern educators to commend the work and to promise to place some of the books of the Associated Publishers on their supplementary reading list, if suitable terms could be arranged. Openings were thus made for the books to be ultimately placed upon such lists for North Carolina, Oklahoma, and for the schools of Atlanta, Ga.

People Interested

Although the interest in Negro history was large east of the Mississippi, the eagerness of the people in Arkansas, Texas, and Oklahoma, to learn something tbout their race was extremely gratifying to us. Indeed it surpassed that of the South Atlanta and South Central States. We could have spent the winter in Texas alone.

We were not only interested in the dissemination of knowledge upon the Negro but also took into account his economic and social status. Unfortunately, we found that much of the work in the South was slipping out of the hands of the Negroes. In tidewater North Carolina whites worked in the field side by side with Negroes harvesting tobacco; near Atlanta whites and Negroes worked together in the cotton field. This was all the more pronounced in Texas. There during a trip from Dallas to Austin, a distance of more than 225 miles, we actually saw more whites than Negroes picking cotton. In field after field white men, women, and children were at work. In other instances they worked along with the Negroes. But both whites and blacks have been pushed out of many of the fields in Texas by Mexican labor.

Hotel Work Slipping

In hotel and domestic work, due to the scarcity of pobs, the Negroes also are losing. White men in uniform are working as elevator operators in the City Hall and in many office buildings, hotels, and restaurants in Atlanta. In Galveston, Texas, many of the finest hotels along the beach have white waiters, bellmen, and porters; in Memphis a whole chain of hotels have white doormen and waiters, and the chefs are mostly white; the second cooks, Negroes; the largest hotel in Little Rock, Arkansas, has white waiters, porters, and window washers. Similar displacements could be enumerated throughout the South.

The same is true in the field of common labor, once considered a Negro field. Whites and blacks were working side by side on the railroad outside of Birmingham; the same was seen once in Tennessee, near Knoxville, but most of the railroad gangs seen there were white. In Texas, the Mexican is driving the Negro off the railroad. On a federal highway being constructed between Memphis and Little Rock, the whites outnumbered the blacks ten to one. On another road in process of construction between Dilly and Encroation, Texas, a distance of about sixty miles, we saw one Negro only, working and he called out to us as if delighted at the sight of one of his own race; the same is practically true of the splendid road now being built from Lake Charles to New Orleans. Whites predominate.

White Men Intruding

Most of the public work too, is now done by whites. Garbage collecting is now a white man's job in New Orleans, Little Rock, and Houston. Street cleaning is done also by whites in Atlanta, Houston, Waco, Dallas, Birmingham, and Montgomery, Ala. In the latter city, a Negro performed this duty in the Negro section. Whites are driving the delivery wagons and trucks, and even deliver ice on their backs to Negroes.

Despite this loss in occupation the Southern Negro goes blitely about his way. He laughs, he dances, he sings, he buys automobiles, and he purchases expensive clothes. But the coming winter with its hardships attendant upon the destruction of crops by the drouth, and the small outlook for an alleviation of unemployment may finally bring him to the full realization of the extreme seriousness of his position. He will then realize only too his folly in allowing many of these jobs to slip out of his grasp either through his unreliability, dishonesty, untidiness, lack of punctuality, or because of his peculiar supposition that certain jobs were just ordained to be his. Distressful as this displacement may ultimately become, it may be a blessing in disguise for the race, for it must force the Negro to develop a new race economy or starve. Already the former is visible by the increasing number of Negro venders, selling popcorn, fruit, and wearing apparel in the streets, and working as clerks in stores.

Dr. Carter Woodson

The Association for the Study of Negro Life and History has been able to balance its annual budget of $20,000 because, as in former years, the director, Dr. Carter G. Woodson, has served without compensation.

Thousands of men and women sacrifice for a movement, but few people have been able to take a neglected and despised cause like the chronicling of the history of a lowly people, and collection of ancient documents bearing upon such chronicle, and through the magic of sincerity, persistence and clear vision lift it to a place of dignity and respect. 11-8-30 Baltimore

Strange it is that nations and races and institutions must have historians unless their pride, self respect and ambition are to be lost. Moreover, these historians must be an active, dynamic compelling force in the life of the people if their work is to be effective. Modern folk are shallow and fickle. Their memories concerning some subjects are alarmingly short. America persecutes the Jew. No matter that out of a "sheenie" race came Moses and St. Paul. Millions bow their heads at the name of Jesus, yet, as Stanley Jones, Methodist missionary to India, recounts in his book, "The Christ of the Open Road," the majority of them would probably resent the statement of the fact that Christ wasn't white, that he was a dark Arabian, as brown as Dr. W. E. B. DuBois, browner than Dr. Mordecai Johnson.

Our white folks lament that Negroes have never built a civilization, and men like Dr. Woodson rise up and point to the thick lips and kinky hair of the Sphinx.

Through the inspiration of Dr. Woodson has grown up a school of younger historians devoting their lives to the discovery and publication of the truth about the Negro. Dr. Charles H. Wesley, of Howard University; Mr. J. A. Rogers, of Paris; Mr. G. David Houston, of Washington, and Prof. Rayford Logan, of Richmond, are some of the men who have felt the personal magnetism of the strange Harvard bachelor whose only true love has been his devotion to historical truth.

Dr. Woodson has worked without ceasing. His important book, "The Negro in Our History," which has gone through four editions is probably more widely known among school children than any other single book. Unhurried, and patient, Dr. Wooson kept the manuscript of this volume in his desk for five years after he wrote it until the high cost of post-war printing declined.

Some other important Woodson books in the past fifteen years include, "The Education of the Negro Prior to 1861," "History of the Negro Church" (2nd Ed.), "African Myths," "Negro Makers of History," "Free Negro Heads of Families in the United States in 1830," 'Negro Orators and their Orations."

In addition, Dr. Woodson has edited the quarterly magazine of the Association — The Journal of Negro History — in which have been printed hundreds of articles by students and history teachers who have longed for such a publication devoted to their cause.

A Baltimore high school teacher of history, who was asked several years ago to talk on Negro history, declined, saying that she could speak of nothing that her audience did not already know.

Such teachers have been enlightened and inspired by Dr. Woodson, who in his lectures all over the country and by means of the annual meeting of the association, has educated the teachers as well as the public concerning the wide field of Negro history and the satisfying results which may be achieved by a thorough study.

The fact that the history association has not been able to pay Dr. Woodson a salary may be regarded as an evidence of the public's failure to appreciate the services of the historian and the history association.

On the other hand, there are signs of increasing public regard for Dr. Woodson, and his contributions to history, and well might there be.

He has blazed a new trial. He has put old truths in a new light. He has brought a new light to those who sat in darkness. He has made it possble for every Negro lad to hold his head a little higher and set his chin a little firmer.

He has made it possible for a race to face the future with greater hope because he has taken the cover off the past.

Two or three more men like Dr. Woodson and even inaccurate news magazines like "Time" will cease claiming the Egyptians and the Abyssinians for the white race.

Life and History Assn. Ends Cleveland Meeting

Defender 11-8-30 Chicago Ill

CLEVELAND, Nov. 7.—An exhibit of the art of our group at the Museum of Art, Wade park, closed one of the most interesting sessions of the Association for the Study of Race Life and History has ever held.

The principal sessions were held in Cleveland college and were well attended by members of all races.

Of outstanding significance was the address of Dr. T. Wingate Todd, director of the Brush foundation, who states that "the Negro has no greater probems than those confronted by many of the alien whites living in Cleveland and other big cities. Physically, the Negro is the same as the white," he contended. "Improvements will come as fast as we make them."

Mayor John D. Marshall delivered the welcome address, after which City Manager Daniel E. Morgan paid a glowing tribute to our accomplishments in music, art and literature. Other interesting speakers during the sessions included Dr. W. E. D. Dubois of New York city, Dr. Nathaniel Cantor of the University of Buffalo, Prof. W. O. Brown of Cincinnati university, Prof. Francis D Tyson of the University of Pittsburgh, Dr. Pezavia O'Connell of Morgan college, Dr. Carter G. Woodson, Dr. Luther P. Jackson of Virginia State college, Prof. P. D. Lincoln of West Virginia State college and Prof. Lucius Lee of Wilberforce university.

Miss Myrtle Wiggins, soprano, interpreted the work of Race composers, assisted by George Edwards, violinist, and Cleota Collins Lacy, soprano. The accompanists were Mrs. Mabelle Clark Blair and Mrs. Lylah Jones. St. Johns quartet sang spirituals. Among those who presided at the sessions was Dr. Charles

Racial Consciousness-1930

THE THIRD FACT-FINDING CONFERENCE

The Durham Fact-finding Conference has delivered its annual output of comment on the economic condition of the Negro.

Even though there is nothing new about it, there is a mass of facts accumulated that may be used for future reference and the effort should be commended.

These round table discussions have a value and how fine it would be if they could only be made the property of more people and be gotten over to them in a tangible way. To discover the causes for poor economic conditions and institute a means of putting a remedy in reach should be the objective and the approach should be made by these very fact-finders.

We wonder how many of them do patronize Negro business. We wonder if it is noted that in some quarters the number of substantial Negroes who patronize Negro enterprises is decreasing.

It is an unwelcome truth staring us in the face almost everywhere that the substantial Negro in large centers of population does not patronize Negro enterprises. We mean by this that his patronage is not religiously given, it is the desultory patronage that comes by accident or incident. The proportion of patronage given by Negroes to establishments run by Negroes is small as compared with what is possible and it suffers some when it is compared with what is given to establishments that are in competition with those run by Negroes.

We can find facts until there are none to be sought but, until a Negro will preferentially buy what another Negro has to sell, there is going to be facts to be found and people are going to be hunting and finding them who would not follow the remedies they suggest nor make the facts practical any further than finding them and suggesting what would be the outcome if they were followed.

The truth of the matter is that the substantial Negro has not actually led off in the matter of patronizing Negro business. He has had thousands of excuses for not doing so, and every one of his excuses involve the element of personal gain in unconsequential amounts.

There is no competition between the Negro and the white man for the white man's business; there won't ever be any until there comes to be a competition between the Negro and the white man for the Negro's business.

These very fact-finders are the most substantial men of the race; they should be living examples of what their facts suggest. Too many of them are prone to find the facts that poor co-operation in business leads to poor economic conditions and then go right on and find some white man to spend their money with—and then excuse their action on the grounds that the Negro has not got what he wants.

If they would find the fact on how many or what per cent of the substantial Negroes buy and thus build Negro business by buying from Negroes, a book of illuminating facts would be the result.

Their effort and its objective is fine but any one can see that they are tugging at the wrong end of the rope and passing the buck. Let a silent agency set to work to find what per cent of "big Negroes" not "little" ones buy religiously from Negroes and an alarming fact will be found—the fact of a condition that will ever stand in the way of the economic progress of the Negro until the substantial Negro sacrifices some of his high-flown tastes and tinsel culture and makes his money buy what he wants, where supplying his wants has a meaning in his economic progress.

Four Speakers "Cut" Durham Fact Finding Conference

Afro-American

Dr. Shepard's Endorsement of Judge Parker Thought to Blame. Sent Second Laudatory Letter to Senator Fess.

Fact-Finding Conference

DURHAM, N.C. — Four speakers of national prominence failed to attend the annual Fact Finding Conference held here last week.

It is believed that their absence was influenced by Dr. James E. Shepard's endorsement of Judge John J. Parker for the United States Supreme Court. Dr. Shepard is chairman of the conference.

The speakers who were absent included Dr. H. H. Proctor, pastor of Nazarene Congregational Church, Brooklyn, N.Y., Dr. W. E. B. DuBois, editor of the Crisis, New York, who was programmed to speak on the subject, "Establishing Domestic and Foreign Trade Between Negro Groups"; Miss Nannie H. Burroughs, of Washington, D.C., who was to have made an address on "Our Real Economic Problems," and Dr. Mordecai W. Johnson, president of Howard University, who was scheduled to make an address.

Never Saw Parker

Dr. Shepard told a representative of the AFRO-AMERICAN that he never saw Judge Parker, "wouldn't know him if he came into this room," and endorsed him because he was a Republican and because he didn't think Hoover would make a bad choice.

Second Shepard Telegram

Despite the nation-wide criticism of Dr. Shepard's first endorsement, last week he sent the following telegram to Senator Simeon D. Fess (Rep., Ohio):

"Answering telegram of N.A.A.C.P.; to you, I am not in politics, neither do I play the game of politics. Am president of a state college established and supported by a Democratic administration. Am, however, a Republican supporting a Republican, nominated by a Republican president.

"When the constitution amendment was before the people of this state, I was one of the two Negroes to speak over the state against it.

"In every fight for the manhood of my race, I have ever stood with them. No person in the United States will deny this.

"I reiterate that Judge Parker will be fair to all groups and that he is eminently qualified to fill the high position for which he is nominated."

The conference, which was limited to the discussion of the economic problem of the Negro, was especially noteworthy in that Dr. Shepard's endorsement of Judge Parker was not specifically mentioned in public. Unofficially it was freely discussed by the delegates.

In contrast to the action of Dr. Shepard, R. McCants Andrews, an attorney, traveled all through the state securing petitions against Judge Parker, and the Carolina Times, of which Lewis C. Austin is editor is hammering vigorously against Parker.

In Winston-Salem

In Winston-Salem, the Journal advised Negroes editorially not to sign anti-Parker affidavits exhibited by Andrews and others. At the same time, men who represented themselves as reporters were sent out in the effort to get colored people to sign statements declaring that they believed Parker to be all right.

In Greensboro

In Greensboro, where the News, a white daily, is working hard for Parker, two colored men were told that if they did not sign a statement asking that Parker be confirmed that they would be "remembered."

One of the two colored men is said to have furnished the clipping from the Greensboro Daily News files, which, put into the hands of the N.A.A.C.P., started the drive against Parker.

Citizens of Raleigh joined Durham in sending up a number of petitions against the confirmation of Parker

GREENSBORO, N. C.
NEWS

APR 19 1930

ALBION HOLSEY TALKS AT NEGRO CONFERENCE

Fact Finding Session at North Carolina Negro College at Durham Closes.

(Special to Daily News)

Durham, April 18.—The closing sessions of the fact finding conference, which has been held for the past three days at the North Carolina College for Negroes, was featured by addresses from three leading negroes in the business and educational life of America, together with a report by the findings committee, which was under the chairmanship of Gordon B. Hancock, of Union university, Richmond, Va.

The keynote speech of the morning session was delivered by Albion L. Holsey, secretary of the National Negro Business league, on the subject, "Marshalling Negro Buying Power."

W. H. Holtzclaw, principal of Utica Normal and Industrial institute, of Utica, Miss., gave a detailed survey of the farming situation in his native state of Mississippi.

The third governmental official to address the group of fact seekers was James A. Jackson, specialist in small businesses in the United States department of agriculture.

GREENSBORO, N. C.
NEWS

APR 18 1930

NEGRO'S SITUATION EXPLAINED IN TALK

Walter W. Husband Addresses Fact-Finding Conference—Many Attend Meeting.

(Special to Daily News)

Durham, April 17.—"I am firmly convinced that the industrial and economic interests of the negro are indissolubly a part of those of all the American people," declared Walter W. Husband, second assistant secretary of labor, Thursday evening in addressing the third annual fact-finding conference in the second day of its two day session at North Carolina College for Negroes.

With Dr. J. E. Shepard, chairman, presiding, the conference Thursday moved forward to consideration of a solution for the problems confronting the negro race today, and the meeting is being attended not only by leading negroes of the country but by white men from this and other states who are interested in the betterment and development of the negro race.

RALEIGH, N. C.
NEWS OBSERVER

APR 17 1930

NEGROES SURVEY THEIR PROBLEMS

Third Annual Fact Finding Conference Opens at Durham

Durham, April 16.—The third annual Fact Finding Conference for Negroes got off to an auspicious start Wednesday evening at 8 o'clock at North Carolina College for Negroes with more than a hundred leading Negroes, and numbers of white men, from all sections of the United States in attendance. The delegates and visitors were welcomed by Dr. W. G. Pearson, prominent Negro business man and educator of this city. Dr. James E. Shepard, chairman, presided at the conference, which will be in session three days to discuss problems of the Negro.

The feature address of the opening session was delivered by H. C. Dunn, of Washington, D. C., chief of the domestic commerce division of the department of commerce, who spoke on "The Negro as a Business Man." He spoke on the vast strides the Negro has made in recent years in the realm of business, and cited illustrations to show that progress is being made by the race. "No group can be lifted up en masse, nor can any group as such be held down," he declared. "Progress is more or less individual, and therefore gradual. First one and then another arises as an example for emulation by many, each exemplifying a higher standard of attainment and adding to the sum total of knowledge that lifts the standards of all. It seems to me that the hope of advancement

economically is assured the Negro just as certainly as to others."

His address throughout was filled with optimism for the future, with the great masses of the Negro race gradually raising themselves to a higher standard through the examples set by their leaders.

Another interesting address was made by Professor Paul K. Edwards, of Fisk University, who spoke on the "Interpretation of Urban Negro Purchasing Power in the South." In this he gave some timely and pertinent information relative to the Negro as a wage earner and his buying habits.

The feature speaker for Thursday evening's session will be Walter W. Husband, second assistant secretary of labor, who will bring a message on the place of the Negro in the world of labor.

ing made to get at the real reason for the present economic status of the Negro. He said: "The printed announcement of your conference indicates your serious purpose. In order to solve a problem, it is necessary to know plain unadulterated facts about the problem. Therefore conferences such as this perform a great and needed service. You are taking inventory and if that inventory is true it is an important step. The industrial and economic interests of the Negro are indissolubly a part of those of all the American people, and it is to the interest of all, both employers and employees, to encourage the Negro group to continue its advancement."

As in former years, Durhamites, under the leadership of Dr. J. E. Shepard, C. C. Spaulding, J. M. Avery and W. G. Pearson, have done themselves proud in the manner in which the visitors have been entertained while here.

Consumers' Co-operation Offered As Solution of Economic Problem

George S. Schuyler Holds That Abolishing of All Forms of Segregation Would Not Increase Jobs

DURHAM, N. C., April 21 (ANP). Consumers' co-operation was cited by George S. Schuyler as one of the most effective means of remedying the present economic position of Negroes in America, before the third annual Fact Finding Conference, which closed here Friday night.

Leaders in business, education, social work and economists from all sections of the country assembled here Wednesday and for three days analyzed the economic position of the Negro and sought to arrive at a definite solution. Every phase of the problem was faced frankly and discussed by experts.

Mr. Schuyler declared that "lowering of all bars between the races and abolishing all forms of segregation would not solve the economic problem for the Negro. If every Negro in the United States were to become as white as President Hoover tomorrow morning, the number of jobs would not be increased one whit. On the other hand, they would be decreased because a gerat number of jobs are made possible by Jim Crowism and would vanish along with it.

"The Negro would be in precisely the same situation of the average white working man and woman in the United States today, living in constant fear of losing his job to one of the huge army of unemployed or losing his business to a chain store. Segregation and discrimination, then we see, are not the causes of our problem as human beings. Whiteness and the rights that whiteness bring would not emancipate the Negro from poverty, housing congestion, poor food, disease, and premature death from privation and worry.

"It ought to be obvious to any enlightened and observant person that it is impossible for the Negro to build up any group economy on capitalistic lines in this country that would be worthy of attention or could pull the man out of the mire of poverty. After three hundred years of industrial capitalism in this country we have only four million individuals, out of 120,000,000, with annual incomes in excess of $2,000, while the United States Department of Labor assures us that no family can attain to what is known as the American standard of living on less.

"If after more than three centuries of intensive toil and competition less than 4 per cent of the American people are enjoying a decent standard of living, what can the Negro group expect to accomplish with less capital, less resources, and less experience? The only practical way of improving the economic status of not a few Negroes but of all is through the development of co-operative buying, producing and marketing organizations."

W. W. Husband, Secretary of Labor, commended the group for the earnest investigation which was be-

DUBOIS TO SPEAK AT DURHAM MEET

Galaxy of Race Leaders to Be Present at Fact-Finding Parley in N. C.

Durham, N. C.—Dr. W. E. B. DuBois, editor of the Crisis, Dr. Mordecai W. Johnson, President of Howard university; Professor Paul Edwards of Fisk university, C. C. Spaulding, banker, Prof. Gordon B. Hancock, well-known economist of Virginia Union university, Albon L. Holsey, Karl Phillips, concilliator of labor, James A. Jackson, business specialist, and Jesse O. Thomas, field secretary of the National Urban league, are a few of the "Fact-Finders", who will address the Fact-finding Conference at Durham, April 16-18.

c. ALBON L. HOLSEY

In addition a departure from the usual program has been made in that the Department of Commerce and the Department of Labor has been asked to send special official representatives, who will present the views of the government on the economic problems facing the nation as a whole today.

The Department of Commerce has designated H. G. Dunn, director of the Bureau of Domestic Commerce to deliver a special message during the conference. Secretary of Labor, James Davis, speaking to a representative of Dr. James E. Shepard, who had invited him to attend remarked that he would like to use the occasion of the conference to deliver a special message to the colored people of the nation, but that he had entered the contest for senator from Pennsylvania, which precluded his accepting.

He said he would designate either the first assistant or the U. S. Commissioner of Immigration because he felt that one of the most important aspects for colored workers and all American workers to consider was the subject of immigration.

General employment and wages, farming and marketing, skilled and semi-skilled labor, trade unions, retail stores, the operation of factories and consumer cooperation are the subjects which have been announced for round-table discussion and consideration.

"These topics, we feel, will strike right at the heart of the economic situation, as it faces us today," said Dr. Shepard.

"Durham is prepared to extend the open hand of hospitality to as many visitors to the conference as may care to attend. Students, business men and women and all interested persons are invited to be our guests on this occasion." Registrations may be filed with Dr. Shepard at the North Carolina College for Negroes.

Racial Consciousness-1930

Fact-Finding Conference

Charlotte Observer
Thursday, 1930

CONFERENCE ON NEGRO PROBLEMS IS STARTED

Special to The Charlotte Observer

DURHAM, April 16.—The third annual fact-finding conference got off to an auspicious start this evening at North Carolina College for Negroes with more than 100 leading negroes and numbers of white men from all sections of the United States in attendance. The delegates and visitors were welcomed by Dr. W. G. Pearson, prominent negro business man and educator of this city. Dr. James E. Shepard, chairman, presided at the conference, which will be in session three days to discuss problems of the negro.

The feature address of the opening session was delivered by H. C. Dunn of Washington, D. C., chief of the domestic commerce division of the department of commerce, who spoke on "The Negro as a Business Man." Mr. Dunn spoke on the vast strides the negro has made in recent years in the realm of business and cited illustrations to show that progress is being made by the race. "No group can be lifted up en masse, nor can any group as such be held down," he declared.

Charlotte Observer
Saturday, 1930

NEGRO LEADERS HEARD AT DURHAM GATHERING

Special to The Charlotte Observer

DURHAM, April 18—The closing sessions today of the fact-finding conference, which has been held for the past three days at the North Carolina College for Negroes, was featured by addresses from three leading negroes in the business and educational life of America, together with a report by the findings committee, which was under the chairmanship of Gordon B. Hancock of Union university, Richmond, Va.

The keynote speech of the morning session was delivered by Albion L. Holsey, secretary of the National Negro Business league. Speaking on the subject, "Marshaling Negro Buying Power," Holsey emphasized the recognized advantages of co-operation, or "voluntary chains" in buying power. Holsey devotes his time and effort to the organizing of negro grocers into associations. His address was illustrated by recent figures of prosperity of stores he has organized into associations.

EXPERTS SPEAK AT DURHAM FACT FINDING CONFAB

Journal & Guide

DURHAM, N. C., April 17—Hon. Walter W. Husband, second assistant secretary of labor, addressed the Fact Finding Conference Thursday. An address by H .G. Dunn, of Washington, D. C., Chief of the Bureau of Domestic Relations opened the Confab Wednesday. 4-19-30

Dr. Shepard said the conference was especially fortunate in being able to secure the presence and services of such outstanding men as Secretary Husband and Mr. Dunn, as well as many other leaders in public and private life throughout the country, representing some of the best talent in the United States. Some of the other speakers are: Dr. W. W. Alexander, of Atlanta; Secretary of the Inter-Racial Committee; Dr. W. E. B. DuBois, of New York City, editor of The Crisis; Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C.; Prof. Edwards, of Fisk University Nashville, Tenn.; George S. Schuyler of New York City; C. C. Spaulding banker; Prof. Gordon B. Hancock, well known economist of Virginia Union University, Albon L. Holsey, Karl Phillips, Conciliator of Labor, James A. Jackson, business specialist, and Jesse O. Thomas, field secretary of the National Urban League.

Norfolk Va.

Dr. Shepard has been chairman of the conference since its organization here three years ago.

Other officers are: Vice chairman, W. G. Pearson, of Durham; Secretary, W. W. Sanders, of W. Va., and C. C. Spaulding of Durham, treasurer. The purpose of the conference is to study the problems confronting the Negro race today and to devise a solution. Hearty cooperation has been expressed by men and women from all sections of the country, and it is expected to be the most successful one ever held.

General Employment and Wages, Farming and Marketing, Skilled and Semi-Skilled Labor, Trade Unions, Retail Stores, the operation of Factories and Consumer Cooperation are the subjects which have been announced for round-table discussion and consideration.

"These topics, we feel, will strike right at the heart of the economic situation, as it faces us today," said Dr. Shepard.

Prejudice Discounted As Chief Factor in Causing Displacements in Jobs

By GORDON B. HANCOCK

DURHAM, N. C.—Inquiring minds seeking ways out of the Canaan of possible economic setbacks for the Negro and into the Land of Promise of more stable circumstances reported seven major findings Friday night as the third annual Fact-Finding Conference concluded with an evening session at Avery Auditorium, North Carolina College for Negroes. They were:

Journal and Guide

1. *Prejudice is by no means the major reason for the Negro's nation-wide displacement in jobs. Unreliability and inefficiency are far more weightier factors.* 4-26-30

1. *The Negro should be cautious in making radical labor alignments.*

3. *Negroes must use their purchasing power for economic advantage. They must throw their trade to those firms who bid for it with some economic advantage.* Norfolk Va.

4. *The Negro has before him a stiff fight to weather the storm of economic competition.*

5. *Negroes must face the fact that there are not enough positions to warrant his scorning the menial places, and that vocational guidance and training offer one of the brightest hopes for our economic survival.*

6. *It is by no means advisable for Negroes to relinquish hold on the land. Now as always, the farmer is the most independent group of our nation. Negroes cannot afford to sacrifice their rural belongings, thereby making themselves dependent upon the caprices of the employment fields that are more and more contaminated with the color issue. The farm holds great possibilities for Negro independence.*

7. *There must be a coordination of the press and pulpit and school for the purpose of making a concerted attack on our economic obstacles. Already the press has taken the lead and is lending itself mightily to the cause of the Negro's economic redemption.*

Serious Discussions

At 8:00 p. m. of the 16th, Dr. James E. Shepard called to order the third Fact-Finding Conference. A goodly number of delegates were present from widely scattered sections of the nation. From the beginning there was air of seriousness and determination! All present seemed to sense the fact that upon the deliberation of this session depended the future of the conference. Within recent months there has been an insistence on the part of the press that the Fact Finding Conference should bring forth a program. It was quite fitting therefore that the crucial session should concentrate upon the crux of the Negro's problems which are in essence his economic problems.

Problems Same Essentially

After a warm welcome by C. C. Spaulding, Dr. Shepard introduced Hon. H. C. Dunn, Chief of the Domestic Comerce Division of the Department of Commerce, Washington, D. C. The speaker said that the problems confronting the Negroes were not essentially different from those with which other groups were contending. He said that Negroes must therefore employ the same rules of business conduct as are followed by others. There are business laws and regulations but not "Negro" business laws and regulations. Business principles transcend color line said the speaker. He said that the Negro business man must be a student and that the Department of Commerce could and would lend great assistance to the Negro business man. Professor W. C. Matney, George Schuyler and Gordon Hancock made remarks and wrung from the speaker admission that the color elements was a factor in Negro business.

Great Purchasing Power

Professor Paul Edward of Fisk University made a most critical presentation on the purchasing power of the urban Negro. He brought forth statistics gathered in seventeen cities which indicate that the Negro has great potential power as a purchaser. He found that the list of occupations among Negroes was growing larger.

General Organizer of the Brotherhood of Pullman Car Porters

On Thursday morning A. Phillip Randolph conducted a round table discussion on a wide variety of labor topics. He was ably assisted by T. Arnold Hill, famous Urban League executive of Chicago and New York. It was found that there is a very decided displacement of the Negroes by whites and foreigners, that such a displacement movement is gathering momentum, that in the bitter competition the Negro is hardly holding his own, that the Negro carpenter is being confined almost entirely to repair work and is not largely employed in construction.

Flay Unreliability

Here a Hampton student raised the question as to what did it profit a Negro to learn a trade he could not apply. It was pointed out that Negroes seem to be holding their own in factory although for the most part they do only the most menial factory tasks. The discussion brought out the old charge that Negroes are unreliable This unreliability on the part of the Negro worker seemed to be the chief explanation of his displacement and failure to hold his own. All of the traditional charges against the Negro worker have been discharged save the one affecting his reliability.

Labor-Saving Devices

It was found that the introduction of labor-saving devices works a peculiar handicap on the Negro inasmuch as these devices tend to displace the unskilled and the masses of Negro workers are unskilled. The ditch-digging machine is taking the ditch; the safety razor is affecting the barber business and the electric dishwasher is displacing many Negroes in hotel work. The displacement of the white man by machinery also affects the Negro in that the displaced whites become a more immediate competitor along all lines.

One of the most pertinent and potent discussions hinged around the Negro's responsibility when he is displaced by trade union discrimination. He was urged to organize separate unions and fight his way into the white unions. This was by far one of the most constructive suggestions of the entire conference. The question was raised as to how the Negro might hold what ground he has left and how to retrieve lost ground in all arenas. The following were prescribed as remedies: Higher efficiency, a greater interest in work, racial soldiarity by which one Negro succeeds another, labor organization, vocational training and guidance, greater reliability and above all education of the pubic in general whereby even the lowliest tasks may be "looked up to" rather than "down at." Negroes can least afford to despise the more lowly tasks.

Principal Holtclaw of Utica Institute, Mississippi made an interesting address on "The Present-Day Status

of the Negro Farmers in Mississippi." He brought out the interesting facts that a Negro section in his state is now the leading trucking center of the world. He said that although the whites in Mississippi own more land than Negroes the latter own more farms. The speaker said that the Negroes have only recently begun to make use of the Federal F a r m Loan Board. It was pointed out that in Liberty County, Georgia, the Negro farm owners hold quarterly meetings and discuss their problems. Such meetings hold great possibilities for the farmers.

Schuyler on Cooperatives

The inimitable George Schuyler gave a most inspiring address on the possibilities of the cooperative movement among Negroes. The speaker saw cooperation as the Negro's only way out. Of course he limited his discussion to consumers cooperation. This movement possibly as no other needs popularizing among Negroes. C. C. Spaulding, the business wizard of Durham, made an illuminating address on how the Negro banks might help the economic status of the Negroes. He saw in the bank the greatest promotor of Negro business. The bank is both a creature and creator of business. He said that his bank was no longer a Negro bank but a bank! Mr. Spaulding concurred with the Writer who pointed out the difficulty facing the Negro banks in that they had such weak business structure from which to get short-time notes without a sufficient number of which banking is impossible. More business and bigger business is the only hope of the Negro bank.

Hit Communist Alignments

Hon. W. W. Husband of the Department of Labor, Washington, D. C, spoke on general labor conditions. He expressed the hope that Negroes would not tarnish their enviable record for loyalty by aligning themselves to any appreciable extent with certain communist movements in this country. He held that such movements were short-lived and offered no help to the Negro. T. Arnold Hill gave a masterly address on the economic conditions of Negroes in wisely separated cities of the country. Mr. Hill pointed out that where there have been some losses there have also been some compensations. He pointed out most interestingly that in Seattle, Washington there was great social privilege but little economic opportunity, while in New York there was not so much social privilege but larger economic opportunities.

Sounds Warning

Mr. Arnold, while offering some encouragement, sounded nevertheless the warning tha tonly the most careful procedure of the Negro could give any assurance of economic survival in this increasingly competitive economic order. T. Arnold Hill and A. Phillip Randolph proved themselves acute and able students of the question and offered most helpful suggestions throughout. These men are the rightful labor leaders of the Negro race and the sooner they assume such leadership, the better it is going to be for our labor interests.

Purchasing Power Facts

By far the most illuminating and convincing address of the conference was delivered by Albon L. Holsey, secretary of the National Business League, Tuskegee, Alabama. By inductive reasoning Mr. Holsey pointed out the great power the Negro might wield economically if he would only attend the matter of trading where some recognition is given in return. He pointed out that for food alone the Negroes spend enough annually to assure the race of occupations for 470,787 persons, distributed as follows: 727 major executives with salaries ranging from $12,-00 to $50,000; 4654 minor executives with salaries $5,000 to $15,000; 12,416 superintendents and foremen with salaries 3,000 to 5,000; 391,000 clerks and assistants with salaries $1,000 to $3,000; 61,000 drivers and messengers, etc., with salaries $600 to $1200 a year. The speaker said that the Negro realizes on 10 per cent of the profits of his enormous purchasing power. Mr. Holsey said that there has been a great readjustment in the grocery business and this is the last opportunity the Negro has of entering it.

Grocery Stores and Churches

He showed that the Colored Merchants Association was the Negro's answer to the question whether or not the Negro grocer would survive. Without some such organization as the C. M. A. Stores the Negro grocer is doomed. The grocery business as other fields of business can be exploited, as was the insurance business; but there must be a like close study of the field. Mr. Holsey held that there are forty educated Negroes for every white collar position. He said there are too many churches.

The C. M. A. Organization is a practical expression in this direction.

LABOR

Negro workers are employed in the more or less undesirable occupations without regard to capacity for better things. They are thought too unreliable and careless, with the result that they have lost much ground. In the unemployment crisis they have been forced out of traditional and customary occupations. Trade Union Organizations affiliated with the American Federation of Labor and other labor unions, together with the formation of cooperatives, credit unions, and the support of labor legislation, the promotion of vocational guidance and training, constitute the basic program for the protection and advancement of the Negro worker.

The Third Annual Fact-Finding Conference endorses the formation of the Federation of Negro Fraternals and urges the executivs and members of Negro Fraternals to support the Federation ida in ordr that the usefulness of the fraternal order may be preserved.

CONSUMERS COOPERATION

Consumers Cooperation being fundamentally sound offers possibilities for the economic improvement of the Negro. The Negro colleges through their Business and Economics Departments are urged to give study to Consumers Cooperation and to perfect practical educational projects of same.

BANKS

The Negro bank is the reservoir of the community and instead of being promoted by Negro business is promoting Negro business. As a source of support to the business units of the community and as an aid in financing the trained young man and women in the profession, the Negro bank is indispensable. It is supplying definite economic aid to these lines of endeavor in proportion to the demonstrated character and ability of its clients.

Banking has no color and its creed is identical in the application of its principles to all people and races. The Negro bank is subject to the same laws, principles, and methods as any bank of any other race.

The Assistant Secertary of the United States Department of Labor indicated the great business and economic progress in the country. The facts relating to the wages, hours, and working conditions of the Negro workers suggest the necessity for a constructiive program by the United States Department of Labor to advance this general economic welfare. Negroes are urged to avail themselves of the facilities of the Department of Labor.

CONCLUDING SUMMARY

Negro education can contribute to the economic improvement of the Negro by basing trade courses and business courses on the demands of industry, business, and industrial trends. It is urged that vocational guidance be or furnish the scientific basis for the foregoing program.

It is recommended that there be coordination and correlation of Negro business, church, and press, through education with the student and the worker to the end providing employment opportunities to trained Negro workers.

Educational Ideals

There must be a revision of educational ideals so as to emphasize more persistently the education of the Negro masses for economic efficiency. The economic competition of the present machine age makes it most imperative that special measures be taken to fit Negroes for the exactions of a technical industrial order. Moreover it appears that there is bound to be keener competition and that it is highly advisable for Negroes to give serious consideration to the opportunities afforded in agriculture. Survival of the race forbids our passing up too lightly the hold which the Negroes have on the farm. The matter of filling well the humbler places is just as indispensable to our survival and cultural achievement as aspiring to the more pretentious positions. The fact remains that the masses of Negroes must sustain the classes and these masses must live by filling and finding well the ordinary places of livlihood. vocational training should be placed within the reach of the masses. This phase of education must be attended to at once.

Compilation of Facts

It is recommened that there be a compilation of facts lying inthe fields of existing organizations; such as the N. A. C. P., Urban League and the National Negro Business League, and referred to such organizations to be used in their respective programs.

That industrial conferences be held in the South and other sections of the country where the need of same is felt.

The Executive Committee of this conference is urged to make immediate dissemination of the findings of this conference. The membership of the Executive Committee is composed of the following: Dr. Gordon B. Hancock, Chairman; Prof. W. A. Matney, Sr., Secretary; Philip Randolph, T. Arnold Hill, A. L. Holsey, C. C. Spaulding, R. W. Bullock, L. A. Oxley, R. McCants Andrews.

Constructive Thinking

THE THIRD ANNUAL Fact-Finding conference at Durham, N. C., brought out the usual constructive thinking on race problems. The summation of its findings is that the essential objectives to be attained in Negro life pivot around basic economic factors; that normal conditions can be attained by the pursuit of accepted practices in business, politics, training and labor; that the losses in Negro employment are not due solely to race discrimination; and that many organized forces are working in the interest of the Negro.

ON THE BASIS of these findings the conference made several recommendations. It advocated a system of vocational guidance by which Negro education should be based on the actual demands of business and industry. It called for the co-ordination and correlation of Negro business, church and press. It emphasized the education of the Negro for economic efficiency, especially in technical occupations. It deplored the tendency of Negroes to leave the farm, which has been their chief economic hold.

IT IS UNQUESTIONABLE that an economic problem has been created by large masses of Negroes migrating to great industrial centers, where periods of unemployment, which Negroes are the first to suffer, work hardships. It is also deplorable that so many have left the farms, for on a farm, whether a man makes much money or little, he can always have the necessities of life and some of the comforts.

IT IS TRUE, HOWEVER, that many of the migrants would not have left the farms if there had been any security of tenure or assurance of freedom from oppression. The masses of Negroes should stay on the farms and they would stay there if they were treated decently in the South. Southern oppression is the big fact behind all the other facts and it needs no finding. Therefore it was not mentioned in the conference's report. Such conferences, when held in the South, must be tact-finding as well as fact-finding. It was well, too, for the conference not to dwell upon conditions likely to encourage self-pity, but to try to find ways for the Negro to fight his own way out of his troubles.